

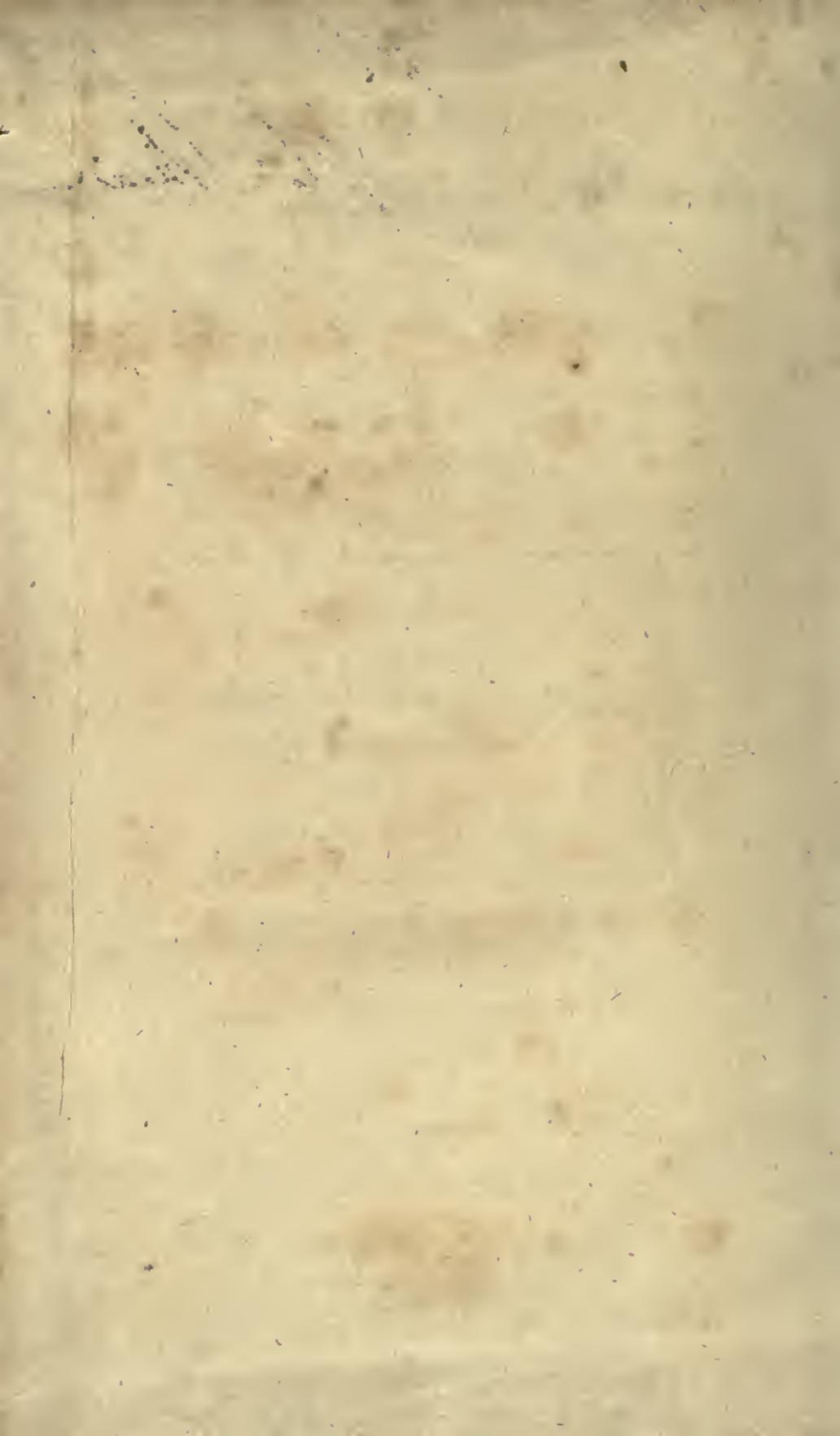
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A
NEW AND LITERAL
TRANSLATION
OF
JUVENAL AND PERSIUS;

WITH
COPIOUS EXPLANATORY NOTES,

BY WHICH
THESE DIFFICULT SATIRISTS ARE RENDERED EASY
AND FAMILIAR TO THE READER.

IN TWO VOLUMES.

BY THE REV. M. MADAN.

Ardet...Instat...Aperte jugulat.

SCAL. in Juv.

VOL. I.

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P R E F A C E

TO

JUVENAL.

DECIMUS JUNIUS JUVENAL was born at Aquinum, a town of the Volsci, a people of Latium; hence, from the place of his birth, he was called Aquinas. It is not certain whether he was the *son*, or foster-child of a rich freedman. He had a learned education, and, in the time of Claudius Nero, pleaded causes with great reputation. About his middle age he applied himself to the study of *Poetry*; and, as he saw a daily increase of vice and folly, he addicted himself to writing *Satire*: but, having said something (sat. vii. l. 88—92.) which was deemed a reflection on Paris the actor, a minion of Domitian's, he was banished into Ægypt, at * eighty years of age, under pretence of sending him as *captain* of a company of soldiers. This was looked upon as a sort of humorous punishment for what he had said, in making Paris the bestower of posts in the army.

However, Domitian dying soon after, Juvenal returned to Rome, and is said to have lived there to the † times of Nerva and Trajan. At last, worn out with old age, he expired in a fit of coughing.

* *Quanquam Octogenarius.*—MARSHALL, in *Vit. Juv.*

† *Ibique ad Nervæ et Trajani tempora supervixisse dicitur* MARSHALL, *ib.*

He was a man of excellent morals, of an elegant taste and judgment, a fast friend to Virtue, and an irreconcilable enemy to Vice in every shape.

As a writer, his style is unrivalled, in point of elegance and beauty, by any Satirist that we are acquainted with, Horace not excepted. The plainness of his expressions are derived from the honesty and integrity of his own mind: his great aim was—"to hold, as it were, the mirror up to nature; to shew *Virtue* her own feature, " Scorn her own image, and the very age and " body of the time his form and pressure *."—He meant not, therefore, to corrupt the mind, by openly describing the lewd practices of his countrymen, but to remove every veil, even of language itself, which could soften the features, or hide the full deformity of vice from the observation of his readers, and thus to strike the mind with due abhorrence of what he censures. All this is done in so masterly a way, as to render him well worthy Scaliger's encomium, when he styles him—*Omnium Satyricorum facile Princeps*. He was much loved and respected by † Martial. Quintilian speaks of him, *Inst. Orat.* lib. x. as the chief of Satirists. ‡ Ammianus Marcellinus says, that some who did detest learning, did, notwithstanding, in their most profound retiredness, diligently employ themselves in his works.

The attentive reader of Juvenal may see, as in a glass, a true portraiture of the Roman manners in his time: here he may see, drawn to the life, a people sunk in sloth, luxury, and debau-

* Hamlet, act iii. scene 2.

† See MART. lib. vii. epig. 24.

‡ Hist. lib. xxviii.

chery, and exhibiting to us the sad condition of human nature, when untaught by divine truth, and uninfluenced by a divine principle. However polite and refined this people was, with respect to the cultivation of letters, arts, and sciences, beyond the most barbarous nations; yet, as to the true knowledge of God, they were upon a footing with the most uninformed of their contemporaries, and consequently were, equally with them, sunk into all manner of wickedness and abomination. The description of the Gentiles in general, by St. Paul, Rom. i. 19—32. is fully verified as to the Romans in particular.

Juvenal may be looked upon as one of those rare meteors, which shone forth even in the darkness of Heathenism. The mind and conscience of this great man were, though from * whence he knew not, so far enlightened, as to perceive the ugliness of vice, and so influenced with a desire to reform it, as to make him, according to the light he had, a severe and able reprovor, a powerful and diligent witness against the vices and follies of the people among which he lived; and, indeed, against all, who, like them, give a loose to their depraved appetites, as if there were no other liberty to be sought after, but the most unrestrained indulgence of vicious pleasures and gratifications.

How far Rome-Christian, possessed of divine revelation, is better than Heathen Rome without it, is not for me to determine: but I fear, that the perusal of Juvenal will furnish us with too serious a reason to observe, that, not only modern Rome, but every metropolis in the Christian world, as to the generality of its man-

* Rom. ii. 15. Comp. Is. xiv. 5. See sat. x. l. 363, and note.

ners and pursuits, bears a most unhappy resemblance to the objects of the following Satires. They are, therefore, too applicable to the times in which we live, and, in that view, if rightly understood, may, perhaps, be serviceable to many, who will not come within the reach of higher instruction.

Bishop Burnet observes, that the “satirical
“ poets, Horace, Juvenal, and Persius, may
“ contribute wonderfully to give a man a detes-
“ tation of vice, and a contempt of the common
“ methods of mankind; which they have set
“ out in such true colours, that they must give
“ a very generous sense to those who delight in
“ reading them often.” *Past. Care*, c. vii.

This translation was begun some years ago, at hours of leisure, for the Editor's own amusement: when, on adding the notes as he went along, he found it useful to himself, he began to think that it might be so to others, if pursued to the end on the same plan. The work was carried on, till it increased to a considerable bulk. The addition of Persius enlarged it to its present size, in which it appears in print, with a design to add its assistance in explaining these difficult authors, not only to school-boys and young beginners, but to numbers in a more advanced age, who, by having been thrown into various scenes of life, remote from classical improvement, have so far forgotten their Latin, as to render these elegant and instructive remains of antiquity almost inaccessible to their comprehension, however desirous they may be to renew their acquaintance with them.

As to the old objection, that translations of the Classics tend to make boys idle, this can never happen, but through the fault of the master,

in not properly watching over the method of their studies. A master should never suffer a boy to construe his lesson in the school, but from the Latin by itself, nor without making the boy parse, and give an account of every necessary word; this will drive him to his *grammar* and *dictionary*, near as much as if he had no translation at all: but in private, when the boy is preparing his lesson, a literal *translation*, and *explanatory notes*, so facilitate the right comprehension, and understanding, of the author's language, meaning, and design, as to imprint them with ease on the learner's mind, to form his taste, and to enable him, not only to construe and explain, but to get those portions of the author by heart, which he is, at certain periods, to repeat at school, and which, if judiciously selected, he may find useful, as well as ornamental to him, all his life.

To this end, I have considered, that there are three purposes to be answered. First, that the reader should know *what* the author says; this can only be attained by * literal translation: as for poetical versions, which are so often mis-called translations, paraphrases, and the like, they are but ill calculated for this fundamental and necessary purpose.

They remind one of a performer on a musical instrument, who shews his skill, by playing over a piece of music, with so many variations, as to disguise, almost entirely, the original simple melody, insomuch that the hearers depart as ig-

* I trust that I shall not be reckoned guilty of inconsistency, if, in some few passages, I have made use of paraphrase, which I have so studiously avoided through the rest of the work, because the literal sense of *these* is better obscured than explained, especially to young minds.

norant of the merit of the composer, as they came.

All translators should transfer to themselves the directions, which our Shakespeare gives to actors, at least, if they mean to assist the student, by helping him to the construction, that he may understand the language of the author.—As the actor is not “to o’erstep the modesty of nature”—so a translator is not to o’erstep the simplicity of the text.—As an actor is “not to speak more than is set down for him”—so a translator is not to exercise his own fancy, and let it loose into phrases and expressions, which are totally foreign from those of the author. He should therefore sacrifice vanity to usefulness, and forego the praise of elegant writing, for the utility of faithful translation.

The next thing to be considered, after knowing *what* the author says, is *how* he says it; this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to the other. The information which has been received from the translation, will readily assist in the grammatical construction. The third particular, without which the reader would fall very short of understanding the author, is, to know *what he means*; to explain this is the intention of the notes, for many of which, I gratefully acknowledge myself chiefly indebted to various learned commentators, but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended. Here and there, I have selected some notes from English writers: this indeed the student

might have done for himself; but I hope he will not take it amiss, that I have brought so many different commentators into one view, and saved much trouble to him, at the expense of my own labour. The rest of the notes, and those no inconsiderable number, perhaps the most, are my own, by which, if I have been happy enough to supply any deficiencies of others, I shall be glad.

Upon the whole, I am, from long observation, most perfectly convinced, that the early disgust, which, in too many instances, youth is apt to conceive against classical learning, (so that the school-time is passed in a state of * labour and sorrow,) arises mostly from the crabbed and difficult methods of instruction, which are too often imposed upon them; and that, therefore, all attempts to reduce the number of the difficulties, which, like so many thorns, are laid in their way, and to † render the paths of instruction pleasant and easy, will encourage and invite their attention, even to the study of the most difficult authors, among the foremost of which we may rank Juvenal and Persius. Should the present publication be found to answer this end, not only to school-boys, but to those also who would be glad to recover such a competent knowledge of the Latin tongue, as to encourage the renewal of their acquaintance with the Clas-

* “The books that we learn at school are generally laid aside, with this prejudice, that they were the labours as well as the sorrows of our childhood and education; but they are among the best of books —the Greek and Roman authors have a spirit in them, a force both of thought and expression, that later ages have not been able to imitate.” Bp. BURNET, Past. Care, cap. vii.

† Quod enim munus reipublicæ afferre majus, meliusve possumus, quam si docemus atque erudimus juventutem? Cic. de Divin. lib. ii. 2.

sics, (whose writings so richly contribute to ornament the higher and more polished walks in life, and which none but the ignorant and tasteless can undervalue,) it will afford the Editor an additional satisfaction. Still more, if it prove useful to foreigners; such I mean as are acquainted with the Latin, and wish to be helped in their study of the English language, which is now so much cultivated in many parts of Europe.

The religious reader will observe, that *God*, who “in times past suffered * all the nations “ (*παντα τα εθνη*, *i. e.* all the heathen) to walk “ in their own ways, nevertheless left not himself without witness,” not only by the outward manifestations of his power and goodness, in the works of † creation and providence, but by men also, who in their several generations, have so far shewn *the work of ‡ the law written in their hearts*; as to bear testimony against the unrighteousness of the world in which they lived. Hence we find the great apostle of the Gentiles, Acts xvii. 28. quoting a passage from his countryman, Aratus of Cilicia, against idolatry, or imagining there be gods made with hands. We find the same apostle § reproving the vices of lying and gluttony in the Cretans, by a quotation from the Cretan poet Epimenides, whom he calls “a prophet of their own,” for they accounted their poets writers of divine oracles. Let this teach us to distinguish between the use and abuse of classical knowledge—when it tends to inform the judgment, to refine the manners,

* See WHITBY on Acts xiv. 16.

† Comp. Rom. i. 19, 20, with Acts xiv. 17.

‡ See Rom. ii. 15.

§ Tit. i. 12.

and to embellish the conversation ; when it keeps a due subordination to that which is divine, makes us truly thankful of the superior light of *God's* infallible word, and teaches us how little can be truly known * by the wisest of men, without a divine revelation—then it has its use—still more, if it awakens in us a jealousy over ourselves, that we duly improve the superior light with which we are blessed, lest the very heathen rise in judgment † against us. If, on the contrary, it tends to make us proud, vain, and conceited, to rest in its attainments as the summit of wisdom and knowledge ; if it contributes to harden the mind against superior information, or fills it with that sour pedantry which leads to the contempt of others—then I will readily allow, that all our learning is but “splendid ignorance and pompous folly.”

* 1 Cor. i. 20, 21.

† Luke xii. 47, 48.

The first part of the history is a general account of the
 state of the world at the beginning of the world. It
 describes the creation of the world and the
 first of men. It then goes on to describe the
 history of the world from the time of the
 first of men to the present time. It
 describes the various nations and
 the various empires that have
 existed in the world. It also
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 taught in the world.

DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ.

THE
SATIRES
OF
JUVENAL.

DECIMI

JUNII JUVENALIS

AQUINATIS

SATIRÆ.

SATIRA I.

ARGUMENT.

JUVENAL begins this satire with giving some humourous reasons for his writing: such as hearing, so often, many ill poets rehearse their works, and intending to repay them in kind. Next he informs us, why he addicts himself to satire, rather than to other poetry, and gives a summary and general view of the reigning

SEMPER ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseïde Codri?
Impune ergo mihi recitaverit ille togatas,

Satires.] Or satyrs—concerning this word—see CHAMBERS'S Dictionary.

Line 1. Only an hearer.] Juvenal complains of the irksome recitals, which the scribbling poets were continually making of their vile compositions, and of which he was a hearer, at the public assemblies where they read them over. It is to be observed that, sometimes, the Romans made private recitals of their poetry, among their particular friends. They also had public recitals, either in the temple of Apollo, or in spacious houses, which were either hired, or lent, for the purpose, by some rich and great man, who was highly honoured for this, and who got his clients and dependents together, on the occasion, in order to increase the audience, and to encourage the poet by their applauses. See sat. vii. l. 40—4. Perseus, prolog. l. 7. and note. Hor. lib. I. sat. iv. l. 73, 4.

— *Repay.*] Reponam, here, is used metaphorically; it al-

THE
SATIRES

OF
JUVENAL.

SATIRE I

vices and follies of his time. He laments the restraints which the satirists then lay under from a fear of punishment, and professes to treat of the dead, personating, under their names, certain living vicious characters. His great aim, in this, and in all his other satires, is to expose and reprove vice itself, however sanctified by custom, or dignified by the examples of the great.

SHALL I always be only a hearer?—shall I never repay,
Who am teiz'd so often with the Theseis of hoarse Codrus?
Shall one (poet) recite his comedies to me with impunity,

ludes to the borrowing and repayment of money. When a man repaid money which he had borrowed, he was said to replace it—reponere. So our poet, looking upon himself as indebted to the reciters of their compositions, for the trouble which they had given him, speaks, as if he intended to repay them in kind, by writing and reciting his verses as they had done theirs. Sat. vii. l. 40.—4. PERSIUS, prolog. l. 7. HOR. lib. I. sat. iv. l. 73, 4.

2. *Theseis.*] A poem of which Theseus was the subject.

— *Hoarse Codrus.*] A very mean poet: so poor, that he gave rise to the proverb: “Codrus pauperior.” He is here supposed to have made himself hoarse, with frequent and loud reading his poem.

3. *Comedies.*] *Togatas*—so called from the low and common people, who were the subjects of them. These wore gowns, by which they were distinguished from persons of rank.

There were three different sorts of comedy, each denominated from the dress of the persons which they represented.

Hic elegos? impune diem consumpserit ingens
 Telephus? aut summi plenâ jam margine libri
 Scriptus et in tergo necdum finitus Orestes? 5

Nota magis nulli domus est sua quam mihi lucus
 Martis, et Æoliis vicinum rupibus antrum
 Vulcani. Quid agant venti: quas torqueat umbras
 Æacus; unde alius furtivæ devehat aurum 10

First: The *Togata*—which exhibited the actions of the lower sort; and was a species of what we call low comedy.

Secondly: The *Prætextata*—so called from the *prætexta*, a white robe ornamented with purple, and worn by magistrates and nobles. Hence the comedies, which treated of the actions of such, were called *prætextatæ*. In our time, we should say genteel comedy.

Thirdly: The *Palliata*—from *pallium*, a sort of upper garment worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented. This was also a species of the higher sort of comedy.

It is most probable that Terence's plays, which he took from Menander, were reckoned among the *palliata*, and represented in the *pallium*, or Grecian dress: more especially too, as the scene of every play lies at Athens.

4. *Elegies.*] These were little poems on mournful subjects, and consisted of hexameter and pentameter verses alternately. We must despair of knowing the first elegiac poet, since Horace says—*Art. Poet. l. 77, 8.*

[Quis tamen exiguos elegos emisit auctor,
 Grammatici certant, et adhuc sub iudice lis est.

By whom invented critics yet contend,
 And of their vain disputing find no end.

FRANCIS.

Elegics were at first mournful, yet, afterwards, they were composed on cheerful subjects. *Hor. ib. l. 75, 6.*

Versibus impariter junctis querimonia primum,
 Post etiam inclusa est voti sententia compos.

Unequal measures first were tun'd to flow,
 Sadly expressive of the lover's woe:
 But now to gayer subjects form'd they move,
 In sounds of pleasure, and the joys of love.

FRANCIS.

— *Bulky Telephus.*] Some prolix and tedious play, written on the subject of Telephus, king of Mysia, who was mortally wounded by the spear of Achilles, but afterwards healed by the rust of the same spear. *Qvid. Trist. v. 2. 15.*

— *Waste a day.*] In hearing it read over, which took up a whole day.

5. *Or Orestes.*] Another play on the story of Orestes, the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægisthus, her adulterer, who had murdered his father. This too,

Another his elegies? shall bulky Telephus waste a day
With impunity? or Orestes—the margin of the whole book already
full,

5

And written on the back too, nor is yet finished?

No man's house is better known to him, than to me

The grove of Mars, and the den of Vulcan near

The Æolian rocks: what the winds can do: what ghosts

Æacus may be tormenting: from whence another could convey the
gold

10

by the description of it in this line, and the next, must have been a very long and tedious performance. It was usual to leave a margin, but this was all filled from top to bottom—it was unusual to write on the outside, or back, of the parchment; but this author had filled the whole outside, as well as the inside.

5. *Of the whole book.*] Or—of the whole of the book.—*Liber* primarily signifies the inward bark or rind of a tree; hence a book or work written, at first made of barks of trees, afterwards of paper and parchment. *Summus* is derived from *supremus*, hence *sum-mum-i*, the top, the whole, the sum.

8. *The grove of Mars.*] The history of Romulus and Remus, whom *Ilia*, otherwise called *Rhea Sylvia*, brought forth in a grove sacred to Mars at *Alba*: hence Romulus was called *Sylvius*—also, the son of Mars. This, and the other subjects mentioned, were so dinned perpetually into his ears, that the places described were as familiar to him as his own house.

— *The den of Vulcan.*] The history of the Cyclops and Vulcan, the scene of which was laid in Vulcan's den. See *VIRG. ÆN.* viii. l. 416—22.

9. *The Æolian rocks.*] On the North of Sicily are seven rocky islands, which were called *Æolian*, or *Vulcanian*; one of which was called *Hiera*, or sacred, as dedicated to Vulcan. From the frequent breaking forth of fire and sulphur out of the earth of these islands, particularly in *Hiera*, Vulcan was supposed to keep his shop and forge there.

Here also *Æolus* was supposed to confine, and preside over the winds. Hence these islands are called *Æolian*. See *VIRG. ÆN.* i. l. 55—67.

— *What the winds can do.*] This probably alludes to some tedious poetical treatises, on the nature and operations of the winds. Or, perhaps, to some play, or poem, on the amours of *Boreas* and *Orithya*, the daughter of *Erectheus*, king of Athens.

10. *Æacus may be tormenting.*] *Æacus* was one of the fabled judges of hell, who with his two assessors, *Minos* and *Rhadamanthus*, were supposed to torture the ghosts into a confession of their crimes. See *VIRG. ÆN.* vi. l. 566—69.

— *From whence another, &c.*] Alluding to the story of *Jason*, who stole the golden fleece from *Colchis*.

Pelliculæ: quantas jaculetur Monychus ornos;
 Frontonis platani, convulsaque marmora clamant
 Semper, et assiduo ruptæ lectore columnæ.
 Expectes eadem a summo, minimoque poetâ.

Et nos ergo manum ferulæ subduximus: et nos
 Consilium dedimus Syllæ, privatus ut altum
 Dormiret. Stulta est clementia, cum tot ubique
 Vatibus occurras, perituræ parcere chartæ.
 Cur tamen hoc libeat potius decurrere campo,
 Per quem magnus equos Auruncæ flexit alumnus:
 Si vacat, et placidi ratiõnem admittitis, edam.
 Cum tener uxorem ducat spado; Mævia Tuscum

15

20

11. *Monychus.*] This alludes to some play, or poem, which had been written on the battle of the Centaurs and Lapithæ.

The word *Monychus* is derived from the Greek *μονος*, *solus*, and *οὐξ*, *ungula*, and is expressive of an horse's hoof, which is whole and entire, not cleft or divided.

The Centaurs were fabled to be half men, and half horses; so that by *Monychus* we are to understand one of the Centaurs, of such prodigious strength, as to make use of large trees for weapons, which he threw, or darted at his enemies.

12. *The plane-trees of Fronto*] Julius Fronto, a noble and learned man, at whose house the poets recited their works, before they were read, or performed in public. His house was planted round with plane-trees, for the sake of their shade.

— *The convuls'd marbles.*] This may refer to the marble statues which were in Fronto's hall, and were almost shaken off their pedestals by the din and noise that were made—or to the marble with which the walls were built, or inlaid; or to the marble pavement; all which appeared, as if likely to be shaken out of their places, by the incessant noise of these bawling reciters of their works.

13. *The columns broken.*] The marble pillars too were in the same situation of danger, from the incessant noise of these people.

The poet means to express the wearisomeness of the continual repetition of the same things over and over again, and to censure the manner, as well as the matter, of these irksome repetitions; which were attended with such loud and vehement vociferation, that even the trees about Fronto's house, as well as the marble within it, had reason to apprehend demolition. This hyperbole is humourous, and well applied to the subject.

14. *You may expect the same things, &c.*] *i. e.* The same subjects, treated by the worst poets, as by the best. Here he satirizes the impudence and presumption of these scribblers, who, without genius or abilities, had ventured to write, and expose their verses to the public ear; and this, on subjects which had been treated by men of a superior cast.

15. *Therefore.*] *i. e.* In order to qualify myself as a writer and

Of the stolen fleece: how great wild-ash trees Monychus could throw:

The plane-trees of Fronto, and the convuls'd marbles complain
Always, and the columns broken with the continual reader:

You may expect the same things from the highest and from the least poet.

And I therefore have withdrawn my hand from the ferule; and I 15
Have given counsel to Sylla, that, a private man, soundly
He should sleep. It is a foolish clemency, when every where so many

Poets you may meet, to spare paper, that will perish.

But why it should please me rather to run along in the very field,
Through which the great pupil of Aurunca drove his horses, 20
I will tell you, if you have leisure, and kindly hearken to my reason.
When a delicate eunuch can marry a wife: Mavia can stick

declaimer. His meaning seems to be, that as all, whether good or bad, wrote poems, why should not he, who had had an education in learning, write as well as they?

15. *Have withdrawn my hand, &c.*] The ferule was an instrument of punishment, as at this day, with which schoolmasters corrected their scholars, by striking them with it over the palm of the hand: the boy watched the stroke, and, if possible, withdrew his hand from it.

Juvenal means to say, that he had been at school, to learn the arts of poetry and oratory, and had made declamations, of one of which the subject was: "Whether Sylla should take the dictatorship, or live in ease and quiet as a private man?" He maintained the latter proposition.

18. *Paper that will perish, &c.*] *i. e.* That will be destroyed by others, who will write upon it if I do not; therefore there is no reason why I should forbear to make use of it.

19. *In the very field.*] A metaphor, taken from the chariot-races in the Campus Martius.

20. *The great pupil of Aurunca, &c.*] Lucilius, the first and most famous Roman satirist, born at Aurunca, an ancient city of Latium, in Italy.

He means—Perhaps you will ask, "how it is that I can think of taking the same ground as that great satirist Lucilius—and why I should rather choose this way of writing, when he so excelled in it, as to be before all others, not only in point of time, but of ability in that kind of writing?"

21. *Hearken to my reason.*] Literally, the verb *admitto* signifies to admit: but it is sometimes used with *auribus*, understood, and then it denotes attending, or hearkening, to something: this I suppose to be the sense of it in this place, as it follows the *si vacat*.

22. *Mavia.*] The name of some woman, who had the impudence to fight in the Circus with a Tuscan boar.—

The Tuscan boars were reckoned the fiercest.

Figat aprum, et nudâ teneat venabula mammâ :
 Patricios omnes opibus cum provocet unus,
 Quo tondente gravis juveni mihi barba sonabat : 25
 Cum pars Niliacæ plebis, cum verna Canopi
 Crispinus, Tyrias humero revocante lacernas,
 Ventilet æstivum digitis sudantibus aurum,
 Nec sufferre queat majoris pondera gemmæ :
 Difficile est Satiram non scribere. Nam quis iniquæ 30
 Tam patiens urbis, tam ferreus, ut teneat se ?
 Causidici nova cum veniat lectica Mathonis
 Plena ipso : et post hunc magni delator amici,
 Et cito rapturus de nobilitate comesâ

23. *With a naked breast.*] In imitation of an Amazon. Under the name of Mævia, the poet probably means to reprove all the ladies at Rome, who exposed themselves in the pursuit of masculine exercises, which were so shamefully contrary to all female delicacy.

24. *The Patricians.*] The nobles of Rome. They were the descendants of such as were created senators in the time of Romulus, Of these there were originally, only one hundred—afterwards, more were added to them.

25. *Who clipping, &c.*] The person here meant, is supposed to be Licinius the freedman and barber of Augustus, or perhaps Cinna-mus. See sat. x. l. 225, 6.

— *Sounded.*] Alluding to the sound of clipping the beard with scissars. Q. D. who with his scissars clipped my beard, when I was a young man, and first came under the barber's hands.

26. *Part of the commonalty of the Nile.*] One of the lowest of the Ægyptians who had come as slaves to Rome.

— *Canopus.*] A city of Ægypt, addicted to all manner of effeminacy and debauchery—famous for a temple of Serapis, a god of the Ægyptians. This city was built by Menelaus, in memory of his pilot, Canopus, who died there, and was afterwards canonized. See sat. xv. l. 46.

27. *Crispinus.*] He, from a slave, had been made master of the horse to Nero.

— *His shoulder recalling.*] Revocante—The Romans used to fasten their cloaks round the neck with a loop, but in hot weather, perhaps, usually went with them loose. As Juvenal is now speaking of the summer season, (as appears by the next line,) he describes the shoulder as recalling, or endeavouring to hoist up, and replace the cloak, which, from not being fastened by a loop to the neck, was often slipping away, and sliding downwards from the shoulders.

— *Tyrian cloaks.*] *i. e.* Dyed with Tyrian purple, which was very expensive. By this he marks the extravagance and luxury of these upstarts.

28. *Ventilate the summer-gold, &c.*] The Romans were arrived at such a height of luxury, that they had rings for the winter, and

A Tuscan boar, and hold hunting-spears with a naked breast:
 When one can vie with all the patricians in riches,
 Who clipping, my beard troublesome to me a youth sounded: 25
 When a part of the commonalty of the Nile, which a slave of
 Canopus

Crispinus, his shoulder recalling the Tyrian Cloaks,
 Can ventilate the summer-gold on his sweating fingers,
 Nor can he bear the weight of a larger gem ;
 It is difficult not to write satire. For who can so endure 30
 The wicked city—who is so insensible, as to contain himself ?
 When the new litter of lawyer Matho comes
 Full of himself : and after him the secret accuser of a great friend,
 And who is soon about to seize from the devoured nobility

others for the summer, which they wore according to the season.
 Ventilatio signifies—to wave any thing to and fro in the air.

Crispinus is described as wearing a summer-ring, and cooling it by, perhaps, taking it off, and by waving it to and fro in the air with his hand—which motion might likewise contribute to the slipping back of the cloak.

31. *So insensible.*] Ferreus—literally signifies any thing made of iron, and is therefore used here, figuratively, to denote hardness or insensibility.

32. *The new litter.*] The lectica was a sort of sedan; with a bed or couch in it, wherein the grandees were carried by their servants: probably something like the palanquins in the East. This was a piece of luxury which the rich indulged in.

—*Lawyer Matho.*] He had been an advocate but had amassed a large fortune by turning informer. The emperor Domitian gave so much encouragement to such people, that many made their fortunes by secret informations; insomuch that nobody was safe, however innocent; even one informer was afraid of another. See below, l. 35, 6, and notes.

33. *Full of himself.*] Now grown bulky and fat.—By this expression, the poet may hint at the self-importance of this upstart fellow.

—*The secret accuser of a great friend.*] This was probably Marcus Regulus, (mentioned by Pliny in his Epistles,) a most infamous informer, who occasioned, by his secret informations, the deaths of many of the nobility in the time of Domitian.

Some think that the great friend here mentioned was some great man, an intimate of Domitian's; for this emperor spared not even his greatest and most intimate friends, on receiving secret informations against them.

But, by the poet's manner of expression, it should rather seem; that the person meant was some great man, who had been a friend to Regulus, and whom Regulus had basely betrayed.

34. *From the devoured nobility.*] *i. e.* Destroyed through secret accusations, or pillaged by informers for hush-money.

Quod superest: quem Massa timet: quem munere palpat 35
 Carus; et a trepido Thymele summissa Latino:
 Cum te summoveant qui testamenta merentur
 Noctibus, in cœlum quos evellit optima summi
 Nunc via processûs, vetulæ vesica beatæ.
 Unciolam Proculeius habet, sed Gillo deuncem: 40
 Partes quisque suas, ad mensuram inguinis hæres;
 Accipiat sane mercedem sanguinis, et sic
 Palleat, ut nudis pressit qui calcibus auguem,
 Aut Lugdunensem rhetor dicturus ad aram.
 Quid referam? quantà siccum jecur ardeat irâ, 45
 Cum populum gregibus comitum premat hic spoliator
 Pupilli prostantis? et hinc damnatus anani
 Judicio (quid enim salvis infamia nummis?.)

35. *Whom Massa fears.*] Babius Massa, an eminent informer; but so much more eminent was M. Regulus, above mentioned, in this way, that he was dreaded even by Massa, lest he should inform against him.

36. *Carus sothes.*] This was another of the same infamous profession, who bribed Regulus to avoid some secret accusation.

— *Thymele.*] The wife of Latinus the famous mimic; she was sent privately by her husband and prostituted to Regulus, in order to avoid some information which Latinus dreaded, and trembled under the apprehension of.

37. *Can remove you.*] *i. e.* Set you aside, supplant you in the good graces of testators.

— *Who earn last wills, &c.*] Who procure wills to be made in their favour. The poet here satirizes the lewd and indecent practices of certain rich old women at Rome, who kept men for their criminal pleasures, and then at their death, left them their heirs, in preference to all others.

39. *The best way, &c.*] By this the poet means to expose and condemn these monstrous indecencies.

— *Into heaven.*] *i. e.* Into the highest state of affluence.

40. *Proculeius—Gillo.*] Two noted paramours of these old ladies.

— *A small pittance—a large share.*] Unciola, literally signifies a little ounce, one part in twelve.—Deunx—a pound lacking an ounce—eleven ounces—eleven parts of any other thing divided into twelve.

42. *Of his blood.*] *i. e.* Of the ruin of his health and constitution, by these abominable practices.

43. *Pressed a snake.*] By treading on it. See VIRG. *Æn.* ii. l. 379, 80.

44. *The altar of Lyons.*] The emperor Caligula instituted, at this place, games, wherein orators and rhetoricians were to contend for a prize. Those, whose performances were not approved, were to wipe them out with a sponge, or to lick them out with their

What remains : whom Massa fears : whom with a gift
Carus soothes, and Thymele sent privately from trembling Latinus. 35

When they can remove you, who earn last wills
By night, and whom the lust of some rich old woman
(The best way of the highest success now-a-days) lifts up into
heaven.

Proculeius has a small pittance, Gillo has a large share : 40
Every one takes his portion, as heir, according to the favour he pro-
cures :

Well let him receive the reward of his blood, and become as
Pale, as one who hath pressed with his naked heels a snake,
Or as a rhetorician, who is about to declaim at the altar of Lyons.

What shall I say ?—With how great anger my dry liver burns, 45
When here a spoiler of his pupil exposed to hire presses on the
people

With flocks of attendants ? and here condemned by a frivolous
Judgment, (for what is infamy when money is safe ?)

tongue: or else to be punished with ferules, or thrown into the
sea. *Utin: Sucto.*

45. *What shall I say ?*] Q. D.—How shall I find words to express
the indignation which I feel ?

— *My dry liver burns.*] The ancients considered the liver as
the seat of the irascible and concupiscible affections. So Hor. lib.
I. od. xiii. l. 4. says :

Difficili bile tunet jecur—to express his resentment and jealousy,
at hearing his mistress commend a rival.

Again, lib IV. od. i. l. 12. Si torrere jecur quæris idoneum—by
which he means—kindling the passion of love within the breast.

Our poet here means to express the workings of anger and resent-
ment within him, at seeing so many examples of vice and folly
around him, and, particularly, in those instances which he is now
going to mention.

46. *A spoiler of his pupil, &c.*] The tutelage of young men, who
had lost their parents, was committed to guardians, who were to take
care of their estates and education. Here one is represented as spo-
liator—a spoiler—*i. e.* a plunderer or pillager of his ward as to his
affairs, and then making money of his person, by hiring him out for
the vilest purposes. Hence, he says—*Prostantis pupilli.*

— *Presses on the people.*] Grown rich by the spoils of his ward,
he is supposed to be carried, in a litter, along the streets, with such
a crowd of attendants, as to incommode other passengers.

47—8. *By a frivolous judgment.*] *Inani judicio*—because, though
inflicted on Marius, it was of no service to the injured province: for,
instead of restoring to it the treasures of which it had been plundered,
part of these, to a vast amount, were put into the public treasury.
As for Marius himself, he lived in as much festivity as if nothing had
happened, as the next two verses inform us.

Exul ab octavâ Marius bibit, et fraitur Dis
 Iratis : at tu victrix provincia ploras ! 50
 Hæc ego non credam Venusinâ digna lucernâ ?
 Hæc ego non agitem ? sed quid magis Heracleas,
 Aut Diomedæas, aut mugitum labyrinthi,
 Et mare percussum puero, fabrumque volantem ?
 Cum leno accipiat mæchi bona, si capiendi 55
 Jus nullum uxori, doctus spectare lacunar,
 Doctus et ad calicem vigilanti stertere naso :

49. *The exiled Marius.*] Marius Priscus, præconsul of Africa, who, for pillaging the province of vast sums of money, was condemned to be banished.

— *From the eighth hour.*] Began his carousals from two o'clock in the afternoon, which was reckoned an instance of dissoluteness and luxury, it being an hour sooner than it was customary to sit down to meals. See note on sat. xi. l. 204, and on Persius, sat. iii. l. 4.

49—50. *He enjoys the angry gods.*] Though Marius had incurred the anger of the gods by his crimes, yet, regardless of this, he enjoyed himself in a state of the highest jollity and festivity.

— *Vanquishing province, &c.*] Victrix—was used as a forensic term, to denote one who had got the better in a law-suit. The province of Africa had sued Marius, and had carried the cause against him, but had still reason to deplore her losses : for though Marius was sentenced to pay an immense fine, which came out of what he had pillaged, yet this was put into the public treasury, and no part of it given to the Africans ; and, besides this, Marius had reserved sufficient to maintain himself in a luxurious manner. See above, note on l. 47, 8.

51. *Worthy the Venusinian lamp ?*] *i. e.* The pen of Horace himself?—This charming writer was born at Venusium, a city of Apulia. When the poets wrote by night they made use of a lamp.

52. *Shall I not agitate, &c.*] Agitem—implies pursuing, as hunters do wild beasts—hunting—chasing.—So inveighing against by satire, driving such vices as he mentions out of their lurking places, and hunting them down, as it were, in order to destroy them.

— *But why rather Heracleans.*] Juvenal here anticipates the supposed objections of some, who might, perhaps, advise him to employ his talents on some fabulous, and more poetical subjects—such as the labours of Hercules, &c.—“Why should I prefer these (as if he had said) when so many subjects in real life occur, to exercise my pen in a more useful way ?”

53. *Or Diomedæans.*] *i. e.* Verses on the exploits of Diomed, a king of Thrace, who fed his horses with man's flesh. Hercules slew him, and threw him to be devoured by his own horses.

— *The lowing of the labyrinth.*] The story of the Minotaur, the monster kept in the labyrinth of Crete, who was half a bull, and slain by Theseus. See AINSW. Minotaurus.

The exile Marius drinks from the eighth hour, and enjoys the
 Angry gods? but thou, vanquishing province, lamentest! 50
 Shall I not believe these things worthy the Venusian lamp?
 Shall I not agitate these (subjects?)—but why rather Heracleans,
 Or Diomedean, or the lowing of the labyrinth,
 And the sea stricken by a boy, and the flying artificer?
 When the bawd can take the goods of the adulterer, (if of taking 55
 There is no right to the wife,) taught to look upon the ceiling,
 Taught also at a cup to snore with a vigilant nose.

54. *The sea stricken by a boy.*] The story of Icarus, who flying too near the sun, melted the wax by which his wings were fastened together, and fell into the sea; from him called Icarian. See HOR. lib. IV. od. ii. l. 2—4.

— *The flying artificer.*] Dædalus—who invented and made wings for himself and his son Icarus, with which they fled from Crete. See AINSW. Dædalus.

55. *The bawd.*] The husband—who turns bawd by prostituting his wife for gain, and thus receives the goods of the adulterer, as the price of her chastity.

56. *There is no right to the wife.*] Domitian made a law to forbid the use of litters (see note, l. 32.) to adulterous wives, and to deprive them of taking legacies or inheritances by will. This was evaded, by making their husbands panders to their lewdness, and so causing the legacies to be given to them.

— *Taught to look upon the ceiling.*] As inobservant of his wife's infamy then transacting before him—this he was well skilled in. See HOR. lib. III. od. vi. l. 25—32.

57. *At a cup, &c.*] Another device was to set a large cup on the table, which the husband was to be supposed to have emptied of the liquor which it had contained, and to be nodding over it, as if in a drunken sleep.

— *To snore with a vigilant nose.*] Snoring is an evidence that a man is fast asleep, therefore, the husband knew well how to exhibit this proof, by snoring aloud, which is a peculiar symptom of a drunken sleep. The poet uses the epithet *vigilanti*, here, very humourously, to denote, that though the man seemed to be fast asleep by his snoring, yet his nose seemed to be awake by the noise it made. So PLAUT. in *Milite*.

An dormit Sceledrus intus? Non naso quidem,
 Nam eo magno magnum clamat.

Is Sceledrus asleep within?

Why, truly, not with his nose; for with that large instrument he makes noise enough.

Our Farquhar, in the description which he makes Mrs. Sullen give of her drunken husband, represents her as mentioning a like particular:

“My whole night's comfort is the tunable serenade of that wakeful nightingale—his nose.”

Cum fas esse putet curam sperare cohortis,
 Qui bona donavit præsepibus, et caret omni
 Majorum censu, dum pervolat axe citato 60
 Flaminiam: puer Automedon nam lora tenebat,
 Ipse lacernatæ cum se jactaret amicæ.

Nonne libet medio ceras implere capaces
 Quadrivio—cum jam sextâ cervice feratur
 (Hinc atque inde patens, ac nudâ pene cathedrâ, 65
 Et multum referens de Mæcenate supino)
 Signator falso, qui se lautum, atque beatum

58. *A cohort.*] A company of foot in a regiment, or legion, which consisted of ten cohorts.

59. *Hath given his estate to stables.*] *i. e.* Has squandered away all his patrimony in breeding and keeping horses. *Præsepe* sometimes means—a cell, stews, or brothel. Perhaps, this may be the sense here, and the poet may mean, that this spendthrift had lavished his fortune on the stews, in lewdness and debauchery.

59—60. *Lacks all the income, &c.*] Has spent the family estate.

60. *While he flies, &c.*] The person here meant is far from certain. Commentators differ much in their conjecture on the subject. Britannicus gives the matter up. “This passage,” says he, “is one of those, concerning which we are yet to seek.”

But whether Cornelius Fuscus be meant, who when a boy was charioteer to Nero, as Automedon was to Achilles, and who, after wasting his substance in riotous living, was made commander of a regiment—Or Tigillinus, an infamous favourite of Nero’s, be here designed, whose character is supposed to have answered to the description here given, is not certain—one or other seems to be meant.—The poet is mentioning various subjects, as highly proper for satire; and, among others, some favourite at court, who, after spending all his paternal estate in riot, extravagance, and debauchery, was made a commander in the army, and exhibited his chariot, driving full speed over the Flaminian way, which led to the emperor’s villa; and all this, because, when a boy, he had been Nero’s charioteer, or, as the poet humourously calls him, his Automedon, and used to drive out Nero and his minion Sporus, whom Nero castrated, to make him, as much as he could, resemble a woman, and whom he used as a mistress, and afterwards took as a wife, and appeared publicly in his chariot with him, openly caressing, and making love, as he passed along.

The poet humourously speaks of Sporus in the feminine gender.—As the lacerna was principally a man’s garment, by lacernatæ amicæ, the poet may be understood, as if he had called Sporus, Nero’s male-mistress—being habited like a man, and caressed as a woman.

The above appears to me a probable explanation of this obscure and difficult passage. Holiday gives it a different turn, as may be seen by his annotation on this place. I do not presume to be posi-

When he can think it right to hope for the charge of a cohort,
 Who hath given his estate to stables, and lacks all
 The income of his ancestors, while he flies, with swift axle, over 60
 The Flaminian way; for the boy Automedon was holding the reins,
 When he boasted himself to his cloaked mistress.

Doth it not like one to fill capacious waxen tablets in the middle
 of a

Cross-way—when now can be carried on a sixth neck
 (Here and there exposed, and in almost a naked chair, 65
 And much resembling the supine Mæcenas)
 A signer to what is false; who himself splendid and happy

tive, but will say with Britannicus: “Sed quum in ambiguo sit, de
 “quo poeta potissimum intelligat, unusquisque, si neutrum horum
 “probabile visum fuerit, quod ad loci explanationem faciat, exco-
 “gitet.”

61. *The Flaminian way.*] A road made by Caius Flaminius, col-
 league of Lepidus, from Rome to Ariminum.

62. *When he boasted himself.*] Jactare se alicui—signifies to re-
 commend, to insinuate one's self into the favour, or good graces of
 another—as when a man is courting his mistress. By ipse, accord-
 ing to the above interpretation of this passage, we must understand
 the emperor Nero.

63. *Capacious waxen tablets.*] These are here called ceras, some-
 times they are called ceratæ tabellæ—because they were thin pieces of
 wood, covered over with wax, on which the ancients wrote with the
 point of a sharp instrument, called stylus, (see Hor. lib. I. sat. x.
 l. 72): it had a blunt end to rub out with. They made up pocket-
 books with these.

64. *Cross-way.*] Juvenal means, that a man might please himself
 by filling a large book with the objects of satire which he meets in
 passing along the street. Quadrivium properly means a place where
 four ways meet, and where there are usually most people passing—a
 proper stand for observation.

— *On a sixth neck.*] *i. e.* In a litter carried by six slaves, who
 bare the poles on the shoulder, and leaning against the side of the
 neck. These were called hexaphori, from Gr. ἕξ, six, and φέρω, to
 bear or carry. See sat. vii. l. 141, n.

65. *Exposed, &c.*] Carried openly to and fro, here and there,
 through the public streets, having no shame for what he had done to
 enrich himself.

66. *The supine Mæcenas.*] By this it appears, that Mæcenas was
 given to laziness and effeminacy. See sat. xii. l. 39.

Horace calls him Malthinus—from *μαλθακος*, which denotes soft-
 ness and effeminacy. See Hor. lib. i. sat. ii. l. 25.

67. *A signer, &c.*] Signator signifies a sealer or signer of con-
 tracts or wills. Here it means a species of cheat, who imposed false
 wills and testaments on the heirs of the deceased, supposed to be
 made in their own favour, or in favour of others with whom they

Exiguis tabulis, et gemmâ fecerat udâ ?
 Occurrit matrona potens, quæ molle Calenum
 Porrectura viro miscet sitiante rubetam, 70
 Insituitque rudes melior Locusta propinquas,
 Per famam et populum, nigros efferre maritos.
 Aude aliquid brevibus Gyaris, et carcere dignum;
 Si vis esse aliquis: PROBITAS LAUDATUR, ET ALGET
 Criminibus debent hortos, prætoria, mensas, 75
 Argentum vetus, et stantem extra pocula caprum,
 Quem patitur dormire nurûs corruptor avaræ ?
 Quem sponsæ turpes, et prætextatus adulter ?

shared the spoil. See sat. x. l. 336. and note. Some suppose this to be particularly meant of Tigellinus, a favourite of Nero's, who poisoned three uncles, and by forging their wills, made himself heir to all they had.

68. *By small tables.*] Short testaments, contained in a few words. Comp. note on l. 63.

— *A wet gem.*] *i. e.* A seal, which was cut on some precious stone, worn in a ring on the finger, and occasionally made use of to seal deeds or wills—this they wetted to prevent the wax sticking to it. This was formerly known among our forefathers, by the name of a seal-ring.

69. *A potent matron occurs.*] Another subject of satire the poet here adverts to, namely—women who poison their husbands, and this with impunity. The particular person here alluded to, under the description of *matrona potens*, was, probably, Agrippina, the wife of Claudius, who poisoned her husband, that she might make her son Nero emperor.

— *Occurs.*] Meets you in the public street, and thus occurs to the observation of the satirist. Comp. l. 63, 4.

69. *Calenian wine.*] Calenum was a city in the kingdom of Naples, famous for a soft kind of wine.

70. *About to reach forth.*] *Porrectura*—the husband is supposed to be so thirsty, as not to examine the contents of the draught; of this she avails herself, by reaching to him some Calenian wine, with poison in it which was extracted from a toad.

71. *A better Locusta.*] This *Locusta* was a vile woman, skilful in preparing poisons. She helped Nero to poison Britannicus, the son of Claudius and Messalina; and Agrippina to dispatch Claudius. The woman alluded to by Juvenal, l. 69. he here styles—*melior Locusta*—a better *Locusta*—*i. e.* more skilled in poisoning than even *Locusta* herself.

— *Her rude neighbours.*] *i. e.* Unacquainted—and unskilled before, in this diabolical art.

72. *Through fame and the people.*] Setting all reputation and public report at defiance: not caring what people should say.

— *To bring forth.*] For burial—which *efferre* peculiarly means, See TER. And. act. I. sc. i. l. 90.

Has made, with small tables, and with a wet gem?
 A potent matron occurs, who soft Calenian wine
 About to reach forth, her husband thirsting, mixes a toad, 70
 And, a better Locusta, instructs her rude neighbours,
 Through fame and the people, to bring forth their black husbands.
 Dare something worthy the narrow Gyarae, or a prison,
 If you would be somebody. PROBITY IS PRAISED AND STARVES WITH
 COLD.
 To crimes they owe gardens, palaces, tables, 75
 Old silver, and a goat standing on the outside of cups.
 Whom does the corrupter of a covetous daughter-in-law suffer to
 sleep?
 Whom base spouses, and the noble young adulterer?

72. *Black husbands.*] Their corpses turned putrid and black, with the effects of the poison.

73. *Dare.*] *i. e.* Attempt—presume—be not afraid—to commit.

— *Something.*] Some atrocious crime, worthy of exile, or imprisonment.

— *The narrow Gyarae.*] Gyaras was an island in the Ægean sea, small, barren, and desolate—to which criminals were banished.

74. *If you would be somebody.*] *i. e.* If you would make yourself taken notice of, as a person of consequence, at Rome. A severe reflection on certain favourites of the emperor, who, by being informers, and by other scandalous actions, had enriched themselves.

— *Probity is praised, &c.*] This seems a proverbial saying—and applies to what goes before, as well as to what follows, wherein the poet is shewing, that vice was, in those days, the only way to riches and honours. Honesty and innocence will be commended, but those who possess them, be left to starve.

75. *Gardens.*] *i. e.* Pleasant and beautiful retreats, where they had gardens of great taste and expense.

— *Palaces.*] The word prætoria denotes noblemen's seats in the country, as well as the palaces of great men in the city.

— *Tables.*] Made of ivory, marble, and other expensive materials.

76. *Old silver.*] Ancient plate—very valuable on account of the workmanship.

— *A goat standing, &c.*] The figure of a goat in curious bas-relief—which animal, as sacred to Bacchus, was very usually expressed on drinking cups.

77. *Whom.*] *i. e.* Which of the poets, or writers of satire, can be at rest from writing, or withhold his satiric rage?

— *The corrupter.*] *i. e.* The father who takes advantage of the love of money in his son's wife, to debauch her.

78. *Base spouses.*] Lewd and adulterous wives.

— *The noble young adulterer.*] Prætextatus, *i. e.* the youth, not having laid aside the prætextata, or gown worn by boys, sons of the nobility, till seventeen years of age—yet, in this early period of life, initiated into the practice of adultery.

Si natura negat, facit indignatio versum,
 Qualemcunque potest: quales ego, vcl Cluuienus. 80
 Ex quo Deucalion, nimbis tollentibus æquor,
 Navigio montem ascendit, sortesque poposcit,
 Paulatimque animâ caluerunt mollia saxa,
 Et maribus nûdas ostendit Pyrrha puellas:
 Quicquid agunt homines, votum, timor, ira, voluptas, 85
 Gaudia, discursus, nostri est farrago libelli.
 Et quando uberior vitiorum copia? quando
 Major avaritiæ patuit sinus? alea quando
 Hos animos? neque enim oculis comitantibus itur
 Ad casum tabulæ, positâ sed luditur arêâ. 90

79. *Indignation makes verse.*] Forces one to write, however naturally without talents for it.

80. *Such as I, or Cluuienus.*] *i. e.* Make or write. The poet names himself with Cluuienus, (some bad poet of his time,) that he might the more freely satirize him, which he at the same time does, the more severely, by the comparison.

81. *From the time that Deucalion.*] This and the three following lines relate to the history of the deluge, as described by Ovid. See *Met. lib. i. l. 264—315.*

82. *Ascended the mountain, &c.*] Alluding to Ovid:

Mons ibi verticibus petit arduus astra duobus,
 Nomine Parnassus—
 Hic ubi Deucalion (nam cætera texerat æquor)
 Cum consorte tori parvâ rate vectus adhæsit.

— *Asked for lots.*] Sortes here means the oracles, or billets, on which the answers of the gods were written. Ovid, (*ubi supra*.) l. 367, 8. represents Deucalion, and his wife Pyrrha, resolving to go to the temple of the goddess Themis, to inquire in what manner mankind should be restored.

———— placuit cæleste precari

Numen, et auxilium per sacras querere sortes

And l. 381. Mota Dea est, sortemque dedit.

Again, l. 389. Verba datæ sortis.

To this Juvenal alludes in this line; wherein sortes may be rendered—*oracular answers.*

83. *The soft stones, &c.*] When Deucalion and Pyrrha, having consulted the oracle how mankind might be repaired, were answered, that this would be done by their casting the bones of their great mother behind their backs, they picked stones from off the earth, and cast them behind their backs, and they became men and women.

Jussos lapides sua post vestigia mittunt :

Saxa —————

Ponere duritiem cæpere, suumque rigorem,

Molliri que morâ, mollitaque ducere formam, &c. Ib. l. 399—402.

If nature denies, indignation makes verse,
 Such as it can: such as I, or Cluvenus. 80
 From the time that Deucalian (the showers lifting up the sea)
 Ascended the mountain with his bark, and asked for lots,
 And the soft stones by little and little grew warm with life,
 And Pyrrha shewed to males naked dansels,
 Whatever men do—desire, fear, anger, pleasure, 85
 Joys, discourse—is the composition of my little book.
 And when was there a more fruitful plenty of vices? when
 Has a greater bosom of avarice lain open? when the die
 These spirits?—They do not go, with purses accompanying
 To the chance of the table, but a chest being put down is played
 for. 90

Hence Juvenal says—*mollia saxa*.

It is most likely that the whole account of the deluge, given by Ovid, is a corruption of the Mosaical history of that event.—Plutarch mentions the dove sent out of the ark.

86. *The composition, &c.*] *Farrago* signifies a mixture, an hodge-podge—as we say, of various things mixed together. The poet means, that the various pursuits, inclinations, actions, and passions of men, and all those human follies and vices, which have existed, and have been increasing, ever since the flood, are the subjects of his satires.

88. *Bosom of Avarice*] A metaphorical allusion to the sail of a ship when expanded to the wind—the centre whereof is called *sinus*—the bosom. The larger the sail, and the more open and spread it is, the greater the capacity of the bosom for receiving the wind, and the more powerfully is the ship driven on through the sea.

Thus avarice spreads itself far and wide: it catches the inclinations of men, as the sail the wind, and thus it drives them on in a full course—when more than at present? says the poet.

— *The die.*] A chief instrument of gaming—put here for gaming itself. METON.

89. *These spirits.*] *Animus* signifies spirit or courage; and in this sense we are to understand it here. As if the poet said, when was gaming so encouraged? or when had games of hazard, which were forbidden by the law, (except only during the *Saturnalia*.) the courage to appear so open and frequently as they do now? The sentence is elliptical, and must be supplied with *habuit*, or some other verb of the kind, to govern—*hos animos*.

— *They do not go with purses, &c.*] Gaming has now gotten to such an extravagant height, that gamesters are not content to play for what can be carried in their purses, but stake a whole chest of money at a time—this seems to be implied by the word *posita*. *Pono* sometimes signifies—laying a wager—putting down as a stake. See an example of this sense, from Plautus, *Ainsw. pono*, No. 5.

Prælia quanta illic dispensatore videbis
 Armigero! simplexne furor sestertia centum
 Perdere, et horrenti tunicam non reddere servo?
 Quis totidem erexit villas? quis fercula septem
 Secreto cœnavit avus? nunc sportula primo
 Limine parva sedet, turbæ rapienda togatæ.
 Ille tamen faciem prius inspicit, et trepidat ne
 Suppositus venias, ac falso nomine poscas:
 Agnitus accipies. JUBET A PRÆCONE VOCARI
 Ipsos Trojugenas: nam vexant limen et ipsi

95

100

91. *How many battles, &c.] i. e. How many attacks on one another at play.*

— *The steward.]* Dispensator signifies a dispenser, a steward, one that lays out money, a manager.

92. *Armour-bearer.]* The armigeri were servants who followed their masters with their shields, and other arms, when they went to fight. The poet still carries on the metaphor of prælia in the preceding line.— There gaming is compared to fighting; here he humourously calls the steward the armour-bearer, as supplying his master with money, a necessary weapon at a gaming-table, to stake at play, instead of keeping and dispensing it, or laying it out for the usual and honest expenses of the family.

— *Simple madness, &c.]* All this is a species of madness, but not without mixture of injury and mischief; and therefore may be reckoned something more than mere madness, where such immense sums are thrown away at a gaming-table, as that the servants of the family can't be afforded common decent necessaries. The Romans had their cester-tius and sestertium. The latter is here meant, and contains 1000 of the former, which was worth about $1\frac{1}{2}d.$ See 1. 106, n.

93. *And not give a coat, &c.]* The poet here puts one instance, for many, of the ruinous consequences of gaming.

Juvenal, by this, severely censures the gamblers, who had rather lose a large sum at the dice, than lay it out for the comfort, happiness, and decent maintenance of their families.

94. *So many villas.]* Houses of pleasure for the summer-season. These were usually built and furnished at a vast expense. The poet having inveighed against their squandering at the gaming-table, now attacks their luxury, and prodigality in other respects; and then, the excessive meanness into which they were sunk.

95. *Supped in secret, &c.]* The ancient Roman nobility, in order to shew their munificence and hospitality, used, at certain times, to make an handsome and splendid entertainment, to which they invited their clients and dependents. Now they shut out these, and provided a sumptuous entertainment for themselves only, which they sat down to in private. Which of our ancestors, says the poet, did this?

— *Now a little basket, &c.]* Sportula—a little basket or pan-

How many battles will you see there, the steward
 Armour bearer ! is it simple madness an hundred sestertia
 To lose, and not give a coat to a ragged servant ?
 Who has erected so many villas ? What ancestor on seven dishes
 Has supped in secret ? Now a little basket at the first 95
 Threshold is set, to be snatched by the gowned crowd.
 But he first inspects the face, and trembles, lest
 Put in the place of another you come, and ask in a false name.
 Acknowledged you will receive. He commands to be called by the
 crier
 The very descendents of the Trojans : for even they molest the
 threshold 100

nier, made of a kind of broom called sportum. KENNET, *Antiq.* p. 375. In this were put victuals, and some small sums of money, to be distributed to the poor clients and dependents at the outward door of the house, who were no longer invited, as formerly, to the entertainment within.

96. *To be snatched, &c.] i. e.* Eagerly received by the hungry poor clients, who crowded about the door.

— *The gowned crowd.]* The common sort of people were called turba togata, from the gowns they wore, by which they were distinguished from the higher sort. See note before on l. 3. turn
scu
Ac

97. *But he.] i. e.* The person who distributes the dole.

— *First inspects the Face.]* That he may be certain of the person he gives to.

— *And trembles.]* At the apprehension of being severely reprov'd by his master, the great man, if he should make a mistake, by giving people who assume a false name, and pretend themselves to be clients when they are not.

99. *Acknowledged, &c.]* Agnitus—owned—acknowledged, as one for whom the dole is provided.

Perhaps, in better days, when the clients and dependents of great men were invited to partake of an entertainment within doors, there was a sportula, or dole-basket, which was distributed, at large, to the poor, at the doors of great men's houses.—Now times were altered ; no invitation of clients to feast within doors, and no distribution of doles, to the poor at large, without—none now got any thing here, but the excluded clients, and what they got was distributed with the utmost caution, l. 97; 8.

— *He commands to be called.] i. e.* Summoned—called together. The poet is now about to inveigh against the meanness of many of the nobles, and magistrates of Rome, who could suffer themselves to be summoned, by the common crier, in order to share in the distribution of the dole-baskets.

100. *The very descendents of the Trojans.]* Ipsos Trojugenas—from Troja—or Trojanus—and gigno.—The very people, says he, who boast of their descent from Æneas, and the ancient Trojans, who first came to settle in Italy ; even these are so degenerate, as to

Nobiscum : da Prætori, da deinde Tribuno.

Sed libertinus prior est : prior, inquit, ego adsum :

Cur timeam, dubitemve, locum defendere? quamvis

Natus ad Euphratem, molles quod in aure fenestræ

Arguerint, licet ipse negem : sed quinque tabernæ

105

Quadringenta parant : quid confert purpura majus

Optandum, si Laurenti custodit in agro

Conductas Corvinus oves? Ego possideo plus

Pallante, et Licinis : expectent ergo Tribuni.

come and scranible, as it were, among the poor, for a part of the sportula. The word ipsos makes the sarcasm the stronger.

100. *Molest the threshold.*] Crowd about it, and are very troublesome. So HOR. lib. i. sat. viii. l. 18.—hunc vexare locum.

101. *With us.*] Avec nous autres—as the French say.

— *Give to the Prætor.*] In Juvenal's time this was a title of a chief magistrate, something like the lord-mayor of London—He was called Prætor Urbanus, and had power to judge matters of law between citizen and citizen. This seems to be the officer here meant—but for a further account of the Prætor, see ANSW.—Prætor.

101. *The Tribune.*] A chief officer in Rome.—The tribunes, at their first institution, were two, afterwards came to be ten—they were keepers of the liberties of the people, against the encroachments of the senate. They were called tribunes, because at first set over the three tribes of the people. See ANSW.—Tribunus—and Tribus.

Juvenal satirically represents some of the chief magistrates and officers of the city, as bawling out to be first served out of the sportula.

102. *The libertine.*] An enfranchised slave. There were many of these in Rome, who were very rich, and very insolent; of one of these we have an example here.

— *Is first, &c.*] “Hold,” says this upstart, “a freedman, rich as I am, is before the prætor; besides I came first, and I'll be first served.”

103. *Why should I fear, &c.*] *i. e.* I'm neither afraid nor ashamed to challenge the first place.—I'll not give it up to any body.

103—4. *Altho' born at the Euphrates.*] He owns that he was born of servile condition, and came from a part of the world from whence many were sold as slaves. The river Euphrates took its rise in Armenia, and ran through the city of Babylon, which it divided in the midst.

104. *The soft holes, &c.*] The ears of all slaves in the East were bored, as a mark of their servitude. They wore bits of gold by way of ear-rings; which custom is still in the East Indies, and in other parts, even for whole nations; who bore prodigious holes in their ears, and wear vast weights at them. DRYDEN. PLIN. lib. xi. c. 37.

The epithet molles may, perhaps, intimate, that this custom was looked upon at Rome (as among us) as a mark of effeminacy. Or

Together with us : " Give to the Prætor—then give to the Tribune." But the libertine is first : I the first, says he, am here present. Why should I fear, or doubt to defend my place ? altho' Born at the Euphrates, which the soft holes in my ear Prove, though I should deny it : but five houses 105 Procure 400 (sestertia), what does the purple confer more To be wished for, if, in the field of Laurentum, Corvinus Keeps hired sheep ? I possess more Than Pallas and the Læcini : let the Tribunes, therefore, wait.

the poet, by Hypallage, says—*Molles in aure fenestræ—for—fenestræ in molli aure.*

105. *Five houses.*] *Tabernæ* here may be understood to mean shops or warehouses, which were in the forum, or market place, and which, by reason of their situation, were let to merchants and traders at a great rent.

106. *Procure 400.*] In reckoning by sesterces, the Romans had an art which may be understood by these three rules :

First : If a numeral noun agree in number, case, and gender, with *sestertius*, then it denotes so many *sestertii*—as *decem sestertii*.

Secondly : If a numeral noun of another case be joined with the genitive plural of *sestertius* it denotes so many thousand, as *decem sestertium* signifies 10,000 *sestertii*.

Thirdly : If the adverb numeral be joined, it denotes so many 100,000 : as *decies sestertium* signifies ten hundred thousand *sestertii*. Or if the numeral adverb be put by itself, the signification is the same : *decies* or *vigesies* stand for so many 100,000 *sestertii*, or, as they say, so many hundred *sestertia*.

The *sestertium* contained a thousand *sestertii*, and amounted to about 1*l.* 16*s.* 3*d.* of our money. KENNETT, *Ant.* 374, 5.

After 400—*quadringenta*—*sestertia* must be understood, according to the third rule above.

The freedman brags, that the rents of his houses brought him in 400 *sestertia*, which was a knight's estate.

— *What does the purple, &c.*] The robes of the nobility and magistrates were decorated with purple. He means, that, though he can't deny that he was born a slave, and came to Rome as such, (and if he were to deny it, the holes in his ears would prove it,) yet, he was now a free citizen of Rome, possessed of a larger private fortune than the prætor or the tribune.—What can even a patrician wish for more? Indeed, "when I see a nobleman reduced to keep sheep for his livelihood, I can't perceive any great advantage he derives from his nobility; what can it, at best, confer, beyond what I possess?"

107. *Corvinus.*] One of the noble family of the *Corvini*, but so reduced, that he was obliged to keep sheep, as an hired shepherd, near *Laurentum*, in his own native country. *Laurentum* is a city of Italy, now called *Santo Lorenzo*.

109. *Pallas.*] A freedman of *Claudius*.

Vincant divitiæ; sacro nec cedat honori 110
 Nuper in hanc urbem pedibus qui venerat albis:
 Quandoquidem inter nos sanctissima divitiarum
 Majestas: etsi, funesta Pecunia, templo
 Nondum habitas, nullas nummorum ereximus aras,
 Ut colitur Pax, atque Fides, Victoria, Virtus, 115
 Quæque salutato crepitat Concordia nido.
 Sed cum summus honor finito computet anno,
 Sportula quid referat, quantum rationibus addat:
 Quid facient comites, quibus hinc toga, calceus hinc est,
 Et panis, fumusque domi? densissima centum 120
 Quadrantes lectica petit, sequiturque maritum
 Languida, vel prægnans, et circumducitur uxor.
 Hic petit absenti, notâ jam callidus arte,
 Ostendens vacuam, -et clausam pro conjuge sellam:
 Galla mea est, inquit; citius dimitte: moraris? 125
 Profer, Galla, caput. Noli vexare, quiescit.

109. *The Licini.*] The name of several rich men, particularly of a freedman of Augustus; and of Licinius Crassus, who was surnamed Dives.

110. *Let riches prevail.*] Vincant—overcome—defeat all other pretensions.

— *Sacred honour.*] Meaning the tribunes, whose office was held so sacred, that if any one hurt a tribune, his life was devoted to Jupiter, and his family was to be sold at the temple of Ceres.

111. *With white feet.*] It was the custom, when foreign slaves were exposed to sale, to whiten over their naked feet with chalk. This was the token by which they were known.

112. *The majesty of riches.*] Intimating their great and universal sway among men, particularly at Rome, in its corrupt state, where every thing was venal, which made them revered, and almost adored. This intimates too, the command and dominion which the rich assumed over others, and the self-importance which they assumed to themselves—a notable instance of which appears in this impudent freedman.

113. *Baleful money.*] *i. e.* Destructive—the occasion of many cruel, and ruinous deeds.

114. *Altars of money.*] *i. e.* No temple dedicated, no altars called aræ nummorum, as having sacrifices offered on them to riches, as there were to peace, faith, concord, &c.

116. *Which chatters, &c.*] Crepito here signifies to chatter like a bird. The temple of Concord, at Rome, was erected by Tiberius, at the request of his mother Livia. About this, birds, such as choughs, storks, and the like, used to build their nests. What the poet says, alludes to the chattering noise made by these birds, particularly when the old ones revisited their nests, after having been out to seek food for their young. See A1NSW.—Salutatus, No. 2.

117. *The highest honour, &c.*] *i. e.* People of the first rank and dignity.

Let riches prevail: nor let him yield to the sacred honour, 110
 Who lately came into this city with white feet:
 Since among us the majesty of riches is
 Most sacred: altho', O baleful money! in a temple
 As yet thou dost not dwell, we have erected no altars of money,
 As Peace is worshipp'd, and Faith, Victory, Virtue, 115
 And Concord, which chatters with a visited nest.

But when the highest honour can compute, the year being finished,

What the sportula brings in, how much it adds to its accounts,
 What will the attendants do, to whom from hence is a gown, from hence
 a shoe,

And bread and smoke of the house? A thick crowd of litters 120
 An hundred farthings seek; and the wife follows the husband,
 And, sick or pregnant, is led about.

This asks for the absent, cunning in a known art,
 Shewing the empty and shut-up sedan instead of the wife. 125

"It is my Galla," says he, "dismiss her quickly: do you delay?"
 "Galla put out your head,—dost vex her—she is asleep."

117. *Can compute, &c.*] *i. e.* Can be so sunk into the most sordid and meanest avarice, as to be reckoning, at the year's end, what they have gained out of these doles which were provided for the poor.

119. *The attendants, &c.*] The poor clients and followers, who, by these doles, are, or ought to be, supplied with clothes, meat, and fire. What will these do, when the means of their support is thus taken from them by great people?

— *From hence.*] *i. e.* By what they receive from the dole-basket

— *A shoe.*] Shoes to their feet—as we say.

120. *Smoke of the house.*] Wood, or other fuel for firing—or firing, as we say. The effect, smoke—for the cause, fire. *MERON.*

— *Crowd of litters.*] The word *densissima* here denotes—a very great number, a thick crowd of people carried in litters.

121. *An hundred farthings.*] The quadrans was a Roman coin, the fourth part of an as, in value not quite an halfpenny of our money. An hundred of these were put into the sportula, or dole-basket: and for a share in this paltry sum, did the people of fashion (for such were carried in litters) seek in so eager a manner, as that they crowded the very door up, to get at the sportula.

122. *Is led about.*] The husband lugs about his sick or breeding wife in a litter, and claims her dole.

123. *This asks for the absent.*] Another brings an empty litter, pretending his wife is in it.

— *Cunning in a known art.*] *i. e.* He had often practised this trick with success.

125. *It is my Galla.*] The supposed name of his wife.

126. *Put out your head.*] *i. e.* Out of the litter, that I may see you are there,—says the dispenser of the dole.

Ipsè dies pulchro distinguitur ordine rerum;
 Sportula, deinde forum, jurisque peritus Apollo,
 Atque triumphales, inter quas ausus habere
 Nescio quis titulos Ægyptius, atque Arabarches;
 Cujus ad effigiem non tantum mejere fas est.
 Vestibulis abeunt veteres, lassique clientes,
 Votaque deponunt, quanquam longissima cœnæ

130

126. *Don't vex her.*] "Don't disturb her," replies the husband; "don't disquiet her, she is not very well, and is taking a nap." By these methods he imposes on the dispenser, and gets a dole for his absent wife; though, usually, none was given but to those who came in person—and in order to this, the greatest caution was commonly used. See l. 97, 8.

The violent hurry which this impostor appears to be in (l. 125.) was, no doubt, occasioned by his fear of a discovery, if he staid too long.

Thus doth our poet satirize, not only the meanness of the rich in coming to the sportula; but the tricks and shifts which they made use of to get at the contents of it.

127. *The day itself, &c.*] The poet having satirized the mean avarice of the higher sort, now proceeds to ridicule their idle manner of spending time.

128. *The sportula.*] See before, l. 95. The day began with attending on this.

— *The forum.*] The common place where courts of justice were kept, and matters of judgment pleaded. Hither they next resorted to entertain themselves, with hearing the causes which were there debated.

— *Apollo learned in the law.*] Augustus built and dedicated a temple and library to Apollo, in his palace on mount Palatine; in which were large collections of law-books, as well as the works of all the famous authors in Rome.

HOR. lib. i. epist. iii. l. 16, 17. mentions this—

Et tangere vitat

Scripta Palatinus quæcunq; recepit Apollo.

But I should rather think, that the poet means here the forum which Augustus built, where it is said, there was an ivory statue of Apollo, which Juvenal represents as—learned in the law, from the constant pleadings of the lawyers in that place. Here idle people used to lounge away their time.

129. *The triumphals.*] The statues of heroes, and kings, and other great men who had triumphed over the enemies of the state. These were placed in great numbers in the forum of Augustus, and in other public parts of the city.

— *An Ægyptian, &c.*] Some obscure low wretch, who for no desert, but only on account of his wealth, had his statue placed there.

130. *An Arabian præfect.*] Arabarches—So Pompey is called by

The day itself is distinguished by a beautiful order of things :
 The sportula, then the forum, and Apollo learned in the law,
 And the triumphals: among which, an Ægyptian, I know not
 who,
 Has dared to have titles: and an Arabian præfect; 130
 At whose image it is not right so much as to make water.
 The old and tired clients go away from the vestibules,
 And lay aside their wishes, altho' the man has had a very long

Cic. epist. ad Attic. l. 2. epist. xvii. because he conquered a great part of Arabia, and made it tributary to Rome. But Juvenal means here some infamous character, who had probably been præfect, or vice-roy, over that country, and had, by rapine and extortion, returned to Rome with great riches, and thus got a statue erected to him, like the Ægyptian above mentioned, whom some suppose to have been in a like occupation in Egypt, and therefore called Ægyptius. Arabarches— from *Αραβ* or *Αραβίος* and *αρχη*.

131. *To make water.*] There was a very severe law on those who did this, at or near the images of great men. This our poet turns into a jest on the statues above mentioned. Some are for giving the line another turn, as if Juvenal meant, that it was right, or lawful, not only to do this—non tantum meiere, but something worse. But I take the first interpretation to be the sense of the author, by which he would intimate, that the statues of such vile people were not only erected among those of great men, but were actually protected like them, from all marks of indignity. So PERS. sat. i. l. 114. Sacer est locus, ite profani—*f*
 extra majite.

132. *The old and tired clients.*] The clients were retainers, or dependents, on great men, who became their patrons: to these the clients paid all reverence, honour, and observance. The patrons, on their part, afforded them their interest, protection, and defence. They also, in better times, made entertainments, to which they invited their clients. See before, note on l. 95. Here the poor clients are represented, as wearied out with waiting, in long expectation of a supper, and going away in despair, under their disappointment. *Clients* is derived from Greek *κλιση*, celebros—celebros reddo—for it was no small part of their business to flatter and praise their patrons.

— *Vestibules.*] The porches, or entries of great men's houses.

Vestibulum ante ipsum, primoque in limine. VIRG. ÆN. ii. l. 469.

134. *Pot-herbs.*] *Caulis* properly denotes the stalk or stem of an herb, and, by Synecdoche, any kind of pot-herb—especially coleworts, or cabbage. See AINSW. *Caulis*, No. 2.

— *To be bought.*] The hungry wretches go from the patron's door, in order to lay out the poor pittance which they may have received from the sportula, in some kind of pot-herbs, and in buying a little firewood, in order to dress them for a scanty meal.

The poet seems to mention this, by way of contrast to what follows.

Spes homini : caules miseris, atque ignis emendus.
 Optima sylvarum interea, pelagique vorabit 133
 Rex horum, vacuisque toris tantum ipse jacebit :
 Nam de tot pulchris, et latis orbibus, et tam
 Antiquis, unâ comedunt patrimonia mensâ.
 Nullus jam parasitus erit : sed quis feret istas
 Luxuriæ sordes ? quanta est gula, quæ sibi totos 140
 Ponit apros, animal propter convivia natum ?
 Pœna tamen præsens, cum tu deponis anictus
 Turgidus, et crudum pavonem in balnea portas :
 Hinc subitæ mortes, atque intestatæ senectus.
 It nova, nec tristes per cunctas fabula cœnas : 145
 Ducitur iratis plaudendum funus amicis.

135. *Their lord.*] *i. e.* The patron of these clients. Rex not only signifies a king—but any great or rich man : so a patron. See Juv. sat. v. l. 14. This from the power and dominion which he exercised over his clients. Hence, as well as from his protection and care over them, he was called patronus; from the Greek *πατὴρ*—*πῶς*—from *πατὴρ*, a father.

— *Mean while.*] *i. e.* While the poor clients are forced to take up with a few boiled coleworts.

The best things of the woods, &c.] The woods are to be ransacked for the choicest game, and the sea for the finest sorts of fish, to satisfy the patron's gluttony: these he will devour, without asking any body to partake with him.

136. *On the empty beds.*] The Romans lay along on beds, or couches, at their meals. Several of these beds are here supposed to be round the table which were formerly occupied by his friends and clients, but they are now vacant—not a single guest is invited to occupy them, or to partake of the entertainment with this selfish glutton.

137. *Dishes.*] Which were round—in an orbicular shape—hence called *orbes*.

— *Beautiful.*] Of a beautiful pattern—ancient—valuable for their antiquity; made, probably, by some artists of old time.

138. *At one meal.*] *Mensa*—lit. table—which (by Menton.) stands here for what is set upon it. Thus they waste and devour their estates, in this abominable and selfish gluttony.

139. *No parasite.*] From *παρὰ*, near—and *σῖτον*, food.

These were a kind of jesters, and flatterers, who were frequently invited to the tables of the great; and who, indeed, had this in view, when they flattered and paid their court to them. Terence, in his *Eunuch*, has given a most spirited and masterly specimen of parasites, in his inimitable character of Gnatho.

But so fallen were the great into the meanest avarice, and into the most sordid luxury, that they could gormandize by themselves, without even inviting a parasite to flatter or divert them. But who, even though a parasite, would endure (feret) such a sight?

Expectation of a supper : pot-herbs for the wretches, and fire is to be bought.

Mean while their lord will devour the best things of the woods, and of the sea, 135

And he only will lie on the empty beds :

For from so many beautiful, and wide, and ancient dishes,

They devour patrimonies at one meal.

There will now be no parasite : but who will bear that

Filthiness of luxury ? how great is the gullet, which, for itself, puts 140

Whole boars, an animal born for feasts ?

Yet there is a present punishment, when you put off your clothes,

Turgid, and carry an indigested peacock to the baths :

Hence sudden deaths, and intestate old age.

A new story, nor is it a sorrowful one, goes thro' all companies : 145

A funeral, to be applauded by angry friends, is carried forth.

140. *Filthiness of luxury.*] *Sordes*—nastiness—a happy word to describe the beastliness of such gluttony with regard to the patron himself—and its stinginess, and niggardliness, with respect to others.

— *How great is the gullet.*] The gluttonous appetite of these men.

— *Puts.*] *Ponit*—sets—places on the table.

141. *Whole boars, &c.*] A whole boar at a time—the wild boar, especially the Tuscan, was an high article of luxury, at all grand entertainments. The word *natum* is here used as the word *natis*. HOR. lib. I. od. xxvii. l. 1.—See also OVID, Met. lib. xv. l. 117.

*Quid meruistis, oves, placidum pecus, inque tuendos
NATUM homines?*

Juvenal speaks as if boars were made and produced for no other purpose than convivial entertainments.

142. *A present punishment.*] Of such horrid gluttony.

— *Put off your clothes.*] Strip yourself for bathing.

143. *Turgid.*] *Turgidus*—swoln—puffed up with a full stomach.

— *An indigested peacock.*] Which you have devoured, and which is crude and indigested within you.

— *To the baths.*] It was the custom to bathe before meals : the contrary was reckoned unwholesome. See PERS. sat. iii. l. 98—105. and HOR. Epist. lib. I. Ep. vi. l. 61.

144. *Sudden deaths.*] Apoplexies and the like, which arise from too great repletion. Bathing, with a full stomach, must be likely to occasion these, by forcing the blood with too great violence towards the brain.

— *Intestate old age.*] *i. e.* Old gluttons thus suddenly cut off, without time to make their wills.

145. *A new story, &c.*] A fresh piece of news, which nobody is sorry for.

146. *A funeral is carried forth.*] The word *ducitur* is peculiarly used to denote the carrying forth a corpse to burial, or to the funeral pile. So VIRG. Geor. iv. 256.

Nil erit ulterius, quod nostris moribus addat
 Posteritas: eadem cupient, facientque minores.
 OMNE IN PRÆCIPITI VITIUM STETIT: utere velis,
 Totos pande sinus. Dicās hic forsitan, “ unde 150
 “ Ingenium par materiæ? unde illa priorum
 “ Scribendi quodcunque animo flagrante liberet
 “ Simplicitas, cujus non audeo dicere nomen?
 “ Quid refert dictis ignoscat Mutius, an non?
 “ Pone Tigellinum, tædâ lucebis in illâ, 155
 “ Quâ stantes ardent, qui fixo gutture fument,
 “ Et latum mediâ sulcum deducis arenâ.

Exportant tectis, et tristia, funera DUCUNT.

Owing; perhaps, to the procession of the friends, &c. of the deceased, which went before the corpse, and led it to the place of burning, or interment.

146. *Applauded by angry friends.*] Who, disobliged by having nothing left them, from the deceased's dying suddenly, and without a will, express their resentment by rejoicing at his death, instead of lamenting it. See PERS. sat. vi. 33, 4.

148. *To our morals.*] Our vices and debaucheries, owing to the depravity and corruption of our morals.

— *Those born after us.*] Minores, *i. e.* natu—our descendents; the opposite of majores natu—our ancestors.

149. *All vice is at the height.*] In præcipiti stetit—hath stood—hath been for some time at its highest pitch—at its summit—so that our posterity can carry it no higher. Compare the two preceding lines.

Vice is at stand, and at the highest flow. DRYDEN.

On tip toe. AINSW.

149—50. *Use sails—Spread, &c.*] A metaphor taken from sailors, who, when they have a fair wind, spread open their sails as much as they can. The poet here insinuates, that there is now a fair opportunity for satire to display all its powers.

150—1. *Whence is there genius, &c.*] Here he is supposed to be interrupted by some friend, who starts an objection, on his invocation to Satire to spread all its sails, and use all its powers against the vices of the times.

Where shall we find genius equal to the matter? equal to range so wide a field—equal to the description, and due correction of so much vice?

151. *Whence that simplicity, &c.*] That simple and undisguised freedom of reproof, which former writers exercised. Alluding, perhaps, to Lucilius, Horace, and other writers of former times.

153. *A burning mind.*] Inflamed with zeal, and burning with satiric rage against the vices and abuses of their times.

— *Of which I dare not, &c.*] It is hardly safe now to name, or mention, the liberty of the old writers; it is so sunk and gone, that the very naming it is dangerous.

There will be nothing farther, which posterity can add
To our morals: those born after us, will desire, and do the same
things.

ALL VICE IS AT THE HEIGHT. Use sails,
Spread their whole bosoms open. Here, perhaps, you'll say—
“ Whence 150

“ Is their genius equal to the matter? Whence that simplicity
“ Of former (writers), of writing whatever they might like, with
“ A burning mind, of which I dare not tell the name.
“ What signifies it, whether Mutius might forgive what they said, or
not?

“ Set down Tigellinus, and you will shine in that torch, 155
“ In which standing they burn, who with fixed throat smoke;
“ And you draw out a wide furrow in the midst of sand.

154. *Mutius.*] Titus Mutius Albutius—a very great and powerful man. He was satirized by Lucilius, and this, most severely by name. See note on PERS. sat. i. l. 115.

Lucilius feared no bad consequences of this, in those days of liberty.

155. *Set down Tigellinus.*] *i. e.* Expose him as an object of satire—satirize this creature and infamous favourite of Nero's, and most terrible will be the consequence.

— *In that torch.*] This cruel punishment seems to have been proper to incendiaries, in which light the poet humourously supposes the satirizers of the emperor's favourites, and other great men, to be looked upon at that time.

After Nero had burnt Rome, to satisfy his curiosity with the prospect, he contrived to lay the odium on the Christians, and charged them with setting the city on fire. He caused them to be wrapped round with garments, which were bedaubed with pitch, and other combustible matters, and set on fire at night, by way of torches to enlighten the streets—and thus they miserably perished. See KENNETT, Ant. p. 147.

156. *Standing.*] In an erect posture.

— *With fixed throat.*] Fastened by the neck to a stake.

157. *And you draw out a wide furrow, &c.*] After all the danger which a satirist runs of his life, for attacking Tigellinus, or any other minion of the emperor's—all his labour will be in vain; there is no hope of doing any good. It would be like ploughing in the barren sand, which would yield nothing to reward your pains.

Commentators have given various explanations of this line, which is very difficult, and almost unintelligible where the copies read *deducet*, as if relating to the fumant in the preceding line; but this cannot well be, that the plural should be expressed by the third person singular. They talk of the sufferers making a trench in the sand, by running round the post, to avoid the flames—but how can this be, when the person has the combustibles fastened round him, and

- " Qui dedit ergo tribus patruis aconita, vehetur
 " Pensilibus plumis, atque illinc despiciet nos?
 " Cum veniet contra, digito compesce labellum: 160
 " Accusator erit, qui verbum dixerit, hic est.
 " Securus licet Æneam, Rutilumque ferocem
 " Committas: nulli gravis est percussus Achilles:
 " Aut multum quæsitus Hylas, urnamque secutus.

must be in the midst of fire, go where he may?—Besides, this idea does not agree with *fixo gutture*, which implies being fastened, or fixed, so as not to be able to stir.

Instead of *deducet*, or *deducit*, I should think *deducis* the right reading, as others have thought before me. This agrees in number and person, with *lucebis*, l. 155, and gives us an easy and natural solution of the observation; *viz.* that, after all the danger incurred, by satirizing the emperor's favourites, no good was to be expected; they were too bad to be reformed.

The Greeks had a proverbial saying, much like what I contended for here, to express labouring in vain—*viz.* ἄμπερον μετρίστis—*Arenam mēuris*, you measure the sand—*i. e.* of the sea.

Juvenal expresses the same thought, sat. vii. 48, 9, as I would suppose him to do in this line:

Nos tamen hoc agimus, tenuique in pulvere sulcos
 Ducimus, et littus sterili versamus aratro.

158. *Wolf's-bane.*] *Aconitum* is the Latin for this poisonous herb; but it is used in the plural, as here, to denote other sorts of poison, or poison in general. See OVID, Met. i. 147.

Lurida terribiles miscent ACONITA novercæ.

— *Three uncles.*] Tigellinus is here meant, who poisoned three uncles that he might possess himself of their estates. And, after their death, he forged wills for them, by which he became possessed of all they had. He likewise impeached several of the nobility, and got their estates. See more in ANSW. under Tigellinus.

— *Shall he, therefore, &c.*] "And because there may be danger in writing satire, as things now are, is such a character as this to triumph in his wickedness unmolested? Shall he be carried about in state, and look down with contempt upon other people, and shall I not dare to say a word?"—This we may suppose Juvenal to mean, on hearing what is said about the danger of writing satire, and on being cautioned against it.

159. *With pensile feathers.*] *Pensilis* means, literally, hanging in the air. It was a piece of luxury, to have a mattress and pillows stuffed with feathers; on which the great man reposed himself in his litter. Hence the poet makes use of the term *pensilibus* to *plumis*, as being in the litter which hung in the air, as it was carried along by the bearers. See before, l. 32; and note; and l. 64, 5, and note.

— *From thence.*] From his easy litter.

— *Look down.*] With contempt and disdain.

160. *When he shall come opposite.*] The moment you meet him,

- “ Shall he, therefore, who gave wolf's bane to three uncles, be carried
 With pensile feathers, and from thence look down on us ?”
 “ When he shall come opposite, restrain your lip with your finger— 160
 “ There will be an accuser (of him) who shall say the word—
 “ That's he.”
 “ Though, secure, Æneas and the fierce Rutilian
 “ You may match: smitten Achilles is grievous to none:
 “ Or Hylas much sought, and having followed his pitcher,

carried along in his stately litter, (says Juvenal's supposed adviser,) instead of saying any thing, or taking any notice of him, let him pass quietly—lay your hand on your mouth—hold your tongue—be silent.

161. *There will be an accuser.*] An informer, who will lay an accusation before the emperor, if you do but so much as point with your finger, or utter with your lips—“ That's he.” Therefore, that neither of these may happen, lay your finger upon your lips, and make not the slightest remark.

—(Of him) who.] Illi or illius is here understood before qui, &c.

162. *Though, secure.*] Though you must not meddle with the living, you may securely write what you please about the dead.

—*Æneas and the fierce Rutilian.*] *i. e.* Æneas, and Turnus, a king of the Rutilians, the rival of Æneas, and slain by him. See VIRG. ÆN. xii. 919, &c.

163. *You may match.*] *Committas*—is a metaphorical expression, taken from matching or pairing gladiators, or others, in single combat.

Martial says:

Cum JUVENALE meo cur me committere tentas?

“ Why do you endeavour to match me with my friend Juvenal?”
i. e. in a poetical contest with him.

By *committas* we are therefore to understand, that one might very safely write the history of Æneas and Turnus, and match them together in fight—as Virgil has done.

—*Smitten Achilles.*] Killed by Paris in the temple of Apollo.

—*Is grievous to none.*] Nobody will get into danger, or trouble, by writing the history of this event.

164. *Hylas much sought.*] By Hercules when he had lost him. See VIRG. ecl. vi. 43, 44.

—*Followed his pitcher.*] With which he was sent, by Hercules, to the river Ascanius to draw some water: where being seen, and fallen in love with, by three river-nymphs, they pulled him into the stream.

On subjects like these, saith the adviser, you may say what you please, and nobody will take offence; but beware of attacking the vices of living characters, however infamous or obnoxious.

- “ Ense velut stricto quoties Lucilius ardens 165
 “ Infremuit, rubet auditor, cui frigida mens est
 “ Criminibus, tacitâ sudant præcordia culpâ :
 “ Inde iræ, et lachrymæ. Tecum prius ergo voluta
 “ Hæc animo ante tubas; galeatum sero duelli
 “ Pœnitet.” Experiar quid concedatur in illos, 170
 Quorum Flaminiâ tegitur cinis, atque Latinâ.

165. *Ardent.*] Inflamed with satiric rage against the vices of his day.

166. *Raged.*] Infremuit—roared aloud, in his writings, which were as terrible to the vicious, as the roaring of a lion—which the verb *in fremo* signifies: hence *Met.* to rage violently, or tumultuously.

— *Reddens.*] With anger and shame.

166—7. *Frigid with crimes.*] Chilled, as it were, with horror of conscience—their blood ran cold—as we should say.

167. *The bosom.*] Præcordia—lit. the parts about the heart—supposed to be the seat of moral sensibility.

— *Sweats.*] Sweating is the effect of hard labour.—Sudant is here used metaphorically, to denote the state of a mind labouring, and toiling under the grievous burden of a guilty conscience. This image is finely used—*Mat.* xi. 28.

168. *Anger and tears.*] Anger at the satirist—tears of vexation and sorrow at being exposed.

169. *Before the trumpets.*] A metaphor taken from the manner of giving the signal for battle, which was done with the sound of trumpets.

Think well, says the adviser, before you sound the alarm for your attack—weigh well all hazards before you begin.

— *The helmeted, &c.*] When once a man has gotten his helmet on, and advances to the combat, it is too late to change his mind. Once engaged in writing satire, you must go through, there's no retreating.

170. *I'll try, &c.*] Well, says Juvenal, since the writing satire on the living is so dangerous, I'll try how far it may be allowed me to satirize the dead.

Hence he writes against no great and powerful person, but under the feigned name of some vicious character that lived in past time.

171. *Whose ashes are covered.*] When the bodies were consumed on the funeral pile, the ashes were put into urns and buried.

— *The Flaminian and Latin way.*] These were two great roads, or ways, leading from Rome to other parts. In the *via Flaminia* and *via Latina*, the urns and remains of the nobles were buried, and had monuments erected. See *sat.* v. l. 55. Hence have been so often found in ancient Rome inscriptions on monuments—*Siste viator.*

It was ordered by the law of the twelve tables, that nobody should be buried within the city; hence the urns of the great were buried, and their monuments were erected, on those celebrated roads

- " As with a drawn sword, as often as Lucilius ardent 165
 " Raged—the hearer reddens, who has a mind frigid
 " With crimes ; the bosom sweats with silent guilt :
 " Hence anger and tears. Therefore first revolve, with thyself,
 " These things in thy mind, before the trumpets : the helmeted
 " late of a fight
 " Repents." I'll try what may be allowed towards those, 170
 Whose ashes are covered in the Flaminian and Latin way.

or ways. For the Flaminian way, see before, l. 61, note. The Via
 Latina was of great extent, reaching from Rome, through many fa-
 mous cities, to the farthest part of Latium.

END OF THE FIRST SATIRE.

SATIRA II.

ARGUMENT.

The Poet, in this satire, inveighs against the hypocrisy of the philosophers and priests of his time—the effeminacy of military officers—and magistrates. Which corruption of manners, as well

ULTRA Sauromatas fingere hinc libet, et glaciale
Oceanum, quoties aliquid de moribus audent
Qui Curios simulant, et Bacchanalia vivunt.
Indocti primum : quanquam plena omnia gypso
Chryssippi invenias : nam perfectissimus horum est, 5
Si quis Aristotelem similem, vel Pittacon emit,
Et jübet archetypos pluteum servare Cleanthis.

Line 1. *I could wish.*] Libet—lit. it liketh me.

— *Sauromatae.*] A northern barbarous people: the same with the Sarmatae. Ov. Trist. ii. 198, calls them Sauromatae truces.

1—2. *Icy ocean.*] The northern ocean, which was perpetually frozen. Lucan calls it Scythicum pontum (Phars. l. 1.)—Scythia bordering on its shore.

Et qua bruma rigens, et nescia vere remitti,
Astringit Scythicum glaciali frigore pontum.

The poet means, that he wishes to leave Rome, and banish himself, though to the most inhospitable regions, whenever he hears such hypocrites, as he afterwards describes, talk on the subject of morality.

2. *They dare.*] *i. e.* as often as they have the audacity, the daring impudence to declaim or discourse about morals.

3. *Curii.*] Curius Dentatus was thrice consul of Rome: he was remarkable for his courage, honesty, and frugality.

— *Live (like) Bacchanals.*] Their conduct is quite opposite to their profession; for while they make an outward shew of virtue and sobriety, as if they were so many Curii, they, in truth, addict themselves to those debaucheries and impurities, with which the feasts of Bacchus were celebrated. These were called Bacchanalia. See them described, Liv. xxxix. 8.

Bacchanalia stands here for Bacchanaliter. Græcism.—These are frequently found in Juvenal and Persius.

4. *Unlearned.*] Their pretences to learning are as vain and empty as to virtue and morality.

SATIRE II.

ARGUMENT.

among them, as among others, and, more particularly, certain unnatural vices, he imputes to the atheism, and infidelity, which then prevailed among all ranks.

I COULD wish to fly hence, beyond the Sauromatæ, and the icy Ocean, as often as they dare any thing concerning morals, Who feign (themselves) Curii, and live (like) Bacchanals. First they are unlearned: tho' all things full with plaster Of Chrysippus you may find: for the most perfect of these is, 5 If any one buys Aristotle like, or Pittacus, And commands a book-case to keep original images of Cleanthes.

4—5. *Plaster of Chrysippus.*] Gypsum signifies any kind of par- get or plaster (something, perhaps, like our plaster of Paris) of which images, busts, and likenesses of the philosophers were made, and set up, out of a veneration to their memories, as ornaments, in the libraries and studies of the learned: in imitation of whom, these ignorant pretenders to learning and philosophy set up the busts and images of Chrysippus, Aristotle, &c. that they might be supposed admirers and followers of those great men.

Omnia plena—denotes the affectation of these people, in sticking up these images, as it were, in every corner of their houses. Chrysippus was a stoic philosopher, scholar to Zeno, and a great logician.

5. *The most perfect of these.*] If any one buys the likeness of Aristotle, &c. he is ranked in the highest and most respected class among these people.

6. *Aristotle like.*] An image resembling or like Aristotle, who was the scholar of Plato, and the father of the sect called Peripatetics, from περιπατειν, circumambulo—because they disputed walking about the school.

— *Pittacus.*] A philosopher of Mytelene. He was reckoned one of the seven wise men of Greece.

7. *Original images.*] Those which were done from the life were called archetypi: from the Greek αρχη—beginning, and τυπος—form. Hence αρχετυπον, Lat. archetypus, any thing at first hand, that is done originally.

— *Cleanthes.*] A stoic philosopher, successor to Zeno the founder of the sect.

Fronti nulla fides : quis enim non vicus abundat
 Tristibus obscœnis ? castigas turpia, cum sis
 Inter Socraticos notissima fossa cinædos ? 10
 Hispida membra quidem, et duræ, per brachia setæ
 Promittunt atrocem animum : sed podice lævi
 Cæduntur tumidæ, medico ridente, mariscæ.
 Rarus sermo illis, et magna libido tacendi,
 Atque supercilio brevior coma ; verius ergo, 15
 Et magis ingenue Peribonius : hunc ego fatis
 Imputo, qui vultu morbum, incessuque fatetur.
 Horum simplicitas miserabilis, his furor ipse
 Dat veniam : sed peiores, qui talia verbis
 Herculis invadunt, et de virtute locuti 20
 Clunem agitant : ego te ceventem, Sexte, verebor,

8. *No credit, &c.*] There is no trusting to outward appearance.

9. *With grave obscœnes.*] *i. e.* Hypocrites of a sad countenance : grave and severe as to their outward aspect, within full of the most horrid lewdness and obscenities, which they practise in secret.

The poet uses the word obscœnis substantively, by which he marks them the more strongly.

— *Dost thou reprove, &c.*] Dost thou censure such filthy things (turpia) in others, who art thyself nothing but obscenity?

The poet here by an apostrophe, as turning the discourse to some particular person, reproves all such. Like St. Paul, Rom. ii. 1—3.

10. *Among the Socratic, &c.*] *i. e.* Among those, who, though infamously vicious, yet profess to be followers, and teachers of the doctrine and discipline of Socrates, who was the first and great teacher of ethics or moral philosophy.

But it is not improbable, that the poet here glances at the incontinence which was charged on Socrates himself. See FARNABY, n. on this line; and LELAND on Christian Rev. vol. ii. p. 133, 4; and HOLYDAY, note c.

12. I would here, once for all, advertise the reader, that, in this, and in all other passages, which, like this, must appear filthy and offensive in a literal translation, I shall only give a general sense.

15. *And hair shorter than the eye-brow.*] *i. e.* Cut so short as not to reach so low as the eye-brow. This was done to avoid the suspicion of being what they were, for wearing long hair was looked upon as a shrewd sign of effeminacy. It was a proverb among the Greeks, that “none who wore long hair were free from the unnatural vices of the Cinædi.” May not St. Paul allude to this, 1 Cor. xi. 14. where *φουίς* may mean an infused habit or custom. See WETSTEIN in loc. and PARKHURST, Gr. and Eng. Lexicon, *φουίς*, No. III.

16. *Peribonius.*] Some horrid character, who made no secret of

No credit to the countenance: for what street does not abound
With grave obscenes? dost thou reprove base (actions) when
thou art

A most noted practitioner among the Socratic catamites? 10
Rough limbs indeed, and hard bristles on the arms,
Promise a fierce mind: but evident effects of unnatural
Lewdness expose you to derision and contempt.
Talk is rare to them, and the fancy of keeping silence great,
And hair shorter than the eye-brow: therefore more truly, 15
And more ingenuously, Peribonius: him I to the fates
Impute, who in countenance and gait confesses his disease.
The simplicity of these is pitiable; these madness itself
Excuses: but worse are they who such things with words
Of Hercules attack, who talk of virtue, and indulge 20
Themselves in horrid vice. Shall I fear thee, Sextus,

his impurities, and, in this acted more ingenuously, and more according to truth, than these pretended philosophers did.

16. *Impute him.*] Ascribe all his vile actions.

— *To the fates.*] To his destiny, so that he can't help being what he is. The ancients had high notions of judicial astrology, and held that persons were influenced all their lives by the stars which presided at their birth, so as to guide and fix their destiny ever after.

17. *His disease.*] His besetting sin, (Comp. sat. ix. l. 49. n.) or rather, perhaps, a certain disease which was the consequence of his impurities, and which affected his countenance and his gait, so as to proclaim his shame to every body he met. What this disease was, may appear from lines 12, 13, of this Satire, as it stands in the original. Perhaps Rom. i. 27, latter part, may allude to something of this sort.

18. *The simplicity of these.*] The undisguised and open manner of such people, who thus proclaim their vice, is rather pitiable, as it may be reckoned a misfortune, rather than any thing else, to be born with such a propensity. See notes on l. 16.

— *These madness itself, &c.*] Their ungovernable madness in the service of their vices, their inordinate passion, stands as some excuse for their practices, at least comparatively with those who affect to condemn such characters as Peribonius, and yet do the same that he does.

20. *Of Hercules.*] This alludes to the story of Hercules, who, when he was a youth, uncertain in which way he should go, whether in the paths of virtue, or in those of pleasure, was supposed to see an apparition of two women, the one Virtue, the other Pleasure, each of which used many arguments to gain him—but he made choice of Virtue, and repulsed the other with the severest reproaches. See XEN. Memor. and Cic. de Offic. lib. i.

21. *Sextus*] Some infamous character of the kind above mentioned.

Infamis Varillus ait? quâ deterior te?

Loripedem rectus derideat, Æthiopian albus.

Quis tulerit Gracchos de seditione querentes?

Quis cœlum terris non misceat, et mare cœlo,

25

Si fur displiceat Verri, aut homicida Miloni?

Clodius accuset mœchos, Catilina Cethegum?

In tabulam Syllæ si dicant discipuli tres?

Qualis erat nuper tragico pollutus adulter

Concubitu: qui tunc leges revocabat amaras

30

Omnibus, atque ipsis Venèri Martique timendas:

Cum tot abortivis fœcundam Julia vulvam

Solveret et patruo similes effunderet offas.

Nonne igitur jure, ac merito, vitia ultima fictos

22. *Varillus.*] Another of the same stamp. The poet here supposes one of these wretches as gravely and severely reproaching the other. What! says Varillus, in answer, need I fear any thing you can say? in what can you make me out to be worse than yourself?

23. *Let the strait, &c.*] These proverbial expressions mean to expose the folly and impudence of such, who censure others for vices which they themselves practise. See Matt. vii. 3—5. HOR. sat. vii. lib. ii. l. 40—2.

This sentiment is pursued and exemplified in the instances following.

24. *The Gracchi.*] Caius and Tiberius, tribunes, who raised great disturbances, on their introducing the Agrarian law, to divide the common fields equally among the people. At length they were both slain: Tiberius, as he was making a speech to the people, by Publius Nasica; and Caius, by the command of the consul Opimius.

25. *Mix heaven with earth.*] *i. e.* Exclaim in the loudest and strongest terms, like him in Terence,

O cœlum! O terra! O maria Neptuni!

26. *Verres.*] Prætor in Sicily, who was condemned and banished for plundering that province.

— *Milo.*] He killed P. Clodius, and was unsuccessfully defended by Tully.

27. *Clodius.*] A great enemy to Cicero, and the chief promoter of his banishment. This Clodius was a most debauched and profligate person. He debauched Pompeia the wife of Cæsar, and likewise his own sister. Soon after Cicero's return, Clodius was slain by Milo, and his body burnt in the Curia Hostilia.

— *Catiline Cethegus.*] *i. e.* If Catiline were to accuse Cethegus. These were two famous conspirators against the state. See SALLUST, bell. Catilin.

28. *The table of Sylla.*] Sylla was a noble Roman of the family of the Scipios. He was very cruel, and first set up tables of proscription, or outlawry, by which many thousand Romans were put to death in cold blood.

Says infamous Varillus, by how much (am I) worse than thou art?
 Let the strait deride the bandy-legged—the white the Æthiopian.
 Who could have borne the Gracchi complaining about sedition?
 Who would not mix heaven with earth, and the sea with heaven, 25
 If a thief should displease Verres, or an homicide Milo?
 If Clodius should accuse adulterers, Catiline Cethegus?
 If three disciples should speak against the table of Sylla?
 Such was the adulterer lately polluted with a tragical
 Intrigue: who then was recalling laws, bitter 30
 To all, and even to be dreaded by Mars and Venus themselves:
 When Julia her fruitful womb from so many abortives
 Released, and poured forth lumps resembling her uncle.
 Do not therefore, justly and deservedly, the most vicious

28. *Three disciples.*] There were two triumvirates, the one consisting of Cæsar, Pompey, and Crassus, the other of Augustus, Antony, and Lepidus, who followed Sylla's example, and therefore are called disciples, *i. e.* in cruelty, bloodshed, and murder.

29. *The adulterer.*] Domitian. He took away Domitia Longina from her husband Ælius Lania.

29—30. *A tragical intrigue.*] He debauched Julia, the daughter of his brother Titus, though married to Sabinus. After the death of Titus, and of Sabinus, whom Domitian caused to be assassinated, he openly avowed his passion for Julia, but was the death of her, by giving her medicines to make her miscarry. See below, l. 32, 3.

30. *Recalling laws.*] At the very time when Domitian had this tragical intrigue with his niece Julia, he was reviving the severe laws of Julius Cæsar against adultery, which were afterwards made more severe by Augustus.

30.—1. *Bitter to all.*] Severe and rigid to the last degree. Many persons of both sexes, Domitian put to death for adultery. See Univ. Hist. vol. xv. p. 52.

31. *Mars and Venus.*] They were caught together by Vulcan, the fabled husband of Venus, by means of a net with which he inclosed them. Juvenal means, by this, to satirize the zeal of Domitian against adultery in others, (while he indulged, not only this, but incest also in his own practice,) by saying, that it was so great, that he would not only punish men, but gods also, if it came in his way so to do.

32. *Abortives.*] Embryos, of which Julia was made to miscarry.

33. *Lumps.*] Offas, lumps of flesh, crude births, deformed, and so resembling her uncle Domitian, the incestuous father of them.

34. *Justly and deservedly.*] With the highest reason and justice.

— *The most vicious.*] Ultima vitia, *i. e.* ultimi vitiosi, the most abandoned, who are to the utmost degree vicious, so that they may be termed themselves—vices. The abstract is here put for the concrete. MET.

Contemnunt Scauros, et castigata remordent? 35
 Non tulit ex illis torvum Laronia quendam
 Clamantem toties, ubi nunc lex Julia! dormis?
 Atque ita subridens: felicia tempora! quæ te
 Moribus opponunt: habeat jam Roma pudorem;
 Tertius e cœlo cecidit Cato. Sed tamen unde 40
 Hæc emis, hirsuto spirant opobalsama collo
 Quæ tibi? ne pudeat dominum monstrare tabernæ:
 Quod si vexantur leges, ac jura, citari

35. *Despise.*] Hold them in the most sovereign contempt, for their impudence in daring to reprove others for being vicious.

— *The feigned Scauri.*] Æmilius Scaurus, as described by Sallust, bell. Jugurth. was a nobleman, bold, factious, greedy of power, honour, and riches, but very artful in disguising his vices. Juvenal therefore may be supposed to call these hypocrites fictos, as feigning to be what they were not—Scauros, as being like Æ. Scaurus, appearing outwardly grave and severe, but artfully, like him, concealing their vices.

However, I question whether the character of Scaurus be not rather to be gathered from his being found among so many truly great and worthy men—Sat. xi. l. 90, 1. Pliny also represents him as a man summæ integritatis, of the highest integrity. This idea seems to suit best with fictos Scauros, as it leads us to consider these hypocrites as feigning themselves men of integrity and goodness, and as seeming to resemble the probity and severity of manners for which Scaurus was eminent, the better to conceal their vices, and to deceive other people.

— *And being reprov'd, bite again.*] Such hypocrites are not only despised by the most openly vicious for their insincerity, but whenever they have the impudence to reprove vice, even in the most abandoned, these will turn again and retaliate: which is well expressed by the word remordent.

36. *Laronia.*] Martial, cotemporary with Juvenal, describes a woman of this name as a rich widow.

Abnegat et retinet nostrum Laronia servum,
 Respondens, orba est, dives, anus, vidua.

By what Juvenal represents her to have said, in the following lines, she seems to have had no small share of wit.

— *Did not endure.*] She could not bear him; she was out of all patience.

— *Sour.*] Crabb'd, stern in his appearance. Or torvum may be here put for the adverb torve—torve—clamantem. Græcism. See above, l. 3, and note.

— *From among them.*] *i. e.* One of these dissemblers—one out of this hypocritical herd.

37. *Crying out so often.*] Repeating aloud his seeming indignation against vice, and calling down the vengeance of the law against lewdness and effeminacy.

Despise the feigned Scauri, and being reproved, bite again? 35
 Laronia did not endure a certain sour one from among them
 Crying out so often, "Where is now the Julian law? dost thou
 "sleep?"

And thus smiling: "Happy times! which thee

"Oppose to manners: now Rome may take shame:

"A third Cato is fallen from heaven:—but yet whence 40

"Do you buy these perfumes which breathe from your rough

"Neck? don't be ashamed to declare the master of the shop:

"But if the statutes and laws are disturbed, the Scantinian

37. *Where is the Julian law?*] Against adultery and lewdness—
 (see l. 30, note) why is it not executed?—As it then stood, it punished
 adultery and sodomy with death.

— *Dost thou sleep?*] Art thou as regardless of these enormities,
 as a person fast asleep is of what passes about him?

38. *And thus smiling.*] Laronia could not refrain herself at hearing
 this, and, with a smile of the utmost contempt, ready almost at
 the same time to laugh in his face, thus jeers him.

— *Happy times!* &c.] That have raised up such a reformer as
 thou art, to oppose the evil manners of the age!

39. *Now Rome may take shame.*] Now, to be sure, Rome will
 blush, and take shame to herself, for what is practised within her
 walls, since such a reprover appears. Irony.

40. *A third Cato.*] Cato Censorius, as he was called, from his
 great gravity and strictness in his censorship; and Cato Uticensis, so
 called from his killing himself at Utica, a city of Africa, were men
 highly esteemed as eminent moralists: to these, says Laronia, (con-
 tinuing her ironical banter,) heaven has added a third Cato, by send-
 ing us so severe and respectable a moralist as thou art.

41. *Perfumes.*] Opopalsama—*οπος βαλσαμης*—i. e. Succus balsa-
 mi. This was some kind of perfumery, which the effeminate among
 the Romans made use of, and of which, it seems, this same rough-
 looking reprover smelt very strongly.

41—2. *Your rough neck.*] Hairy, and bearing the appearance of
 a most philosophic neglect of your person.

42. *Don't be ashamed, &c.*—] Don't blush to tell us where the
 perfumer lives, of whom you bought these fine sweet-smelling oint-
 ments.

Here her raillery is very keen, and tends to shew what this pre-
 tended reformer really was, notwithstanding his appearance of sanc-
 tity. She may be said—to have smelt him out.

43. *Statutes and laws are disturbed.*] From that state of sleep in
 which you seem to represent them, and from which you wish to
 awaken them. The Roman jurisprudence seems to have been founded
 on a threefold basis, on which the general law, by which the go-
 vernment was carried on, was established—that is to say—*Consulta*
patrum, or decrees of the senate—*Leges*, which seem to answer to
 our statute-laws—and *jura*, those rules of common justice, which

Ante omnes debet Scantinia : respice primum
 Et scrutare viros : faciunt hi plura ; sed illos 45
 Defendit numerus, junctæque umbone phalanges.
 Magna inter molles concordia : non erit ullum
 Exemplum in nostra tam detestabile sexu :
 Tædia non lambit Cluviam, nec Flora Catullam :
 Hippo subit juvenes, et morbo pallet utroque. 50
 Nunquid nos agimus causas ? civilia jura
 Novimus ? aut ullo strepitu fora vestra movemus ?
 Luctantur paucæ, comedunt coliphia paucæ :
 Vos lanam trahitis, calathisque peracta refertis
 Vellera : Vos tenui prægnantem stamine fustum 55
 Penelope melius, levius torquetis Arachne,
 Horrida quale facit residens in codice pellex.

were derived from the two former, but particularly from the latter of the two, or, perhaps, from immemorial usage and custom, like the common law of England. Hor. lib. i. epist. xvi. l. 41. mentions these three particulars :

—— Vir bonus est quis ?
 Qui consulta patrum, qui leges, juraque servat.

See an account of the Roman laws at large, in Kennett's Roman Antiq. part ii. book iii. chap. xxi. and seq.

43. *The Scantinian.*] So called from Scantinius Aricinus, by whom it was first introduced to punish sodomy. Others think that this law was so called from C. Scantinius, who attempted this crime on the son of Marcellus, and was punished accordingly.

45. *Examine the men.*] Search diligently——scrutinize into their abominations.

—— *These do more things.*] They far outdo the other sex ; they do more things worthy of severe reprehension.

46. *Number defends.*] This tends to shew how common that detestable vice was. (Comp. Rom. i. 27.) Such numbers were guilty of it, that it was looked upon rather as fashionable than criminal ; they seemed to set the law at defiance, as not daring to attack so large a body.

—— *Battalions joined, &c.*] A metaphor taken from the Roman manner of engaging. A phalanx properly signified a disposition for an attack on the enemy by the foot, with every man's shield or buckler so close to another's, as to join them together and make a sort of impenetrable wall or rampart. This is said to have been first invented by the Macedonians ; phalanx is therefore to be considered as a Macedonian word.

47. *There is great concord. &c.*] They are very fond of each other, and strongly connected and united, so that, attacking one, would be like attacking all.

49. *Tædia—Flora, &c.*] Famous Roman courtezans in Juvenal's time—bad as they were, the men were worse.

- “ Ought before all to be stirred up. Consider first,
 “ And examine the men: these do more things—but them 45
 “ Number defends, and battalions joined with a buckler.
 “ There is great concord among the effeminate: there will not be
 “ any
 “ Example so detestable in our sex:
 “ Trædia caresses not Cluvia, nor Flora Cātulla:
 “ Hippo assails youths, and in his turn is assailed. 50
 “ Do we plead causes? the civil laws
 “ Do we know? or with any noise do we make a stir in your courts?
 “ A few wrestle, a few eat wrestlers diet:
 “ You card wool, and carry back in full baskets your finished
 “ Fleeces; you the spindle, big with slender thread, 55
 “ Better than Penelope do twist, and finer than Arachne,
 “ As does a dirty harlot sitting on a log.

51. *Do we plead, &c.*] Do we women usurp the province of the men? do we take upon us those functions which belong to them?

53. *A few wrestle.*] A few women there are, who are of such a masculine turn of mind, as to wrestle in public. See sat. i. 22, 3, and notes; and Sat. vi. 245—57, and notes.

— *Wrestler's diet.*] Prepare themselves for wrestling as the wrestlers do by feeding on the coliphium—a *καλα ιφια*, *membra robusta*—a kind of dry diet which wrestlers used, to make them strong and firm-fleshed. See *Ainsw.*

54. *You card wool.*] You, effeminate wretches, forsake manly exercises, and addict yourselves to employments which are peculiar to women.

— *In baskets.*] The *calathi* were little osier or wicker baskets, in which the women put their work when they had finished it, in order to carry it back to their employers.

56. *Penelope.*] Wife of Ulysses, who during her husband's absence, was importuned by many noble suitors, whose addresses she refused with inviolable constancy; but, fearing they might take her by force, she amused them, by desiring them to wait, till she had finished a web which she was then about: and to make the time as long as possible, she undid during the night what she had done in the day.

— *Arachne.*] A Lydian damsel, very skilful in spinning and weaving. She is fabled to have contended with Minerva, and being outdone, she hanged herself, and was by that goddess changed into a spider. *Ov. Met. lib. vi. fab. i.*

By mentioning these instances, Laronia ironically commends the great proficiency of the men in carding and spinning: both these operations seem to be distinctly marked by the poet.

57. *A dirty harlot.*] *Pellex* properly denotes the mistress of a married man. This, and the Greek *παλλακίς*, seem derived from Heb. *פילגש* *pilgash*, which we render—concubine.

Codex—from—*caudex*—literally signifies a stump or stock of a tree—of a large piece of which a log was cut out, and made an instru-

Notum est cur solo tabulas impleverit Hister
 Liberto ; dederit vivus cur multa puellæ :
 Dives erit, magno quæ dormit tertia lecto.
 Tu nûbe, atque tace : donant arcana cylindros.
 De nobis post hæc tristis sententia fertur :

60

Dat veniam corvis, vexat censura columbas,
 Fugerunt trepidi vera ac manifesta canentem
 Stoicidæ ; quid enim falsi Laronia ? Sed quid
 Non facient alii, cum tu multicia sumas,
 Cretice, et hanc vestem populo mirante perores

65

ment of punishment for female slaves, who were chained to it on any misbehaviour towards their mistresses, but especially where there was jealousy in the case ; and there they were to sit and work at spinning or the like.

58. *Hister.*] Some infamous character, here introduced by Laronia in order to illustrate her argument.

— *Filled his will.*] Tabula signifies any plate or thin material on which they wrote—hence deeds, wills, and other written instruments, were called tabulæ. So public edicts. See before l. 28.

58—59. *With only his freedman.*] Left him his sole heir.

59. *Why alive, &c.*] Why in his life-time he was so very generous, and made such numbers of presents to his wife, here called puellæ, as being a very young girl when he married her : but I should rather think, that the arch Laronia has a more severe meaning in her use of the term puellæ, by which she would intimate, that his young wife, having been totally neglected by him, remained still—puella, a maiden ; Hister having no desire towards any thing, but what was unnatural with his favourite freedman.

It is evident that the poet uses puella in this sense, sat. ix. l. 74. See note on sat. ix. l. 70.

60. *She will be rich, &c.*] By receiving (as Hister's wife did) large sums for hush-money.

— *Who sleeps third, &c.*] By this she would insinuate, that Hister caused his freedman, whom he afterwards made his heir, to lie in the bed with him and his wife, and gave his wife large presents of money, jewels, &c. not to betray his abominable practices.

61. *Do thou marry.*] This apostrophe may be supposed to be addressed to the unmarried woman, who might be standing by, and listening to Laronia's severe reproof of the husbands of that day, and contains a sarcasm of the most bitter kind.

As if she had said : “ You hear what you are to expect ; such of you as wish to be rich, I advise to marry, and keep their husbands' secrets.”

— *Secrets bestow gems.*] Cylindros—these were precious stones, of an oblong and round form, which the women used to hang in their ears. Here they seem to signify all manner of gems.

62. *After all this.*] After all I have been saying of the men, I can't help observing how hardly we women are used.

“ It is known why Hister filled his will with only
 “ His freedman; why alive he gave much to a wench :
 “ She will be rich, who sleeps third in a large bed. 60
 “ Do thou marry, and hush—secrets bestow gems.
 “ After all this, a heavy sentence is passed against us :
 “ Censure excuses ravens, and vexes doves.”

Her, proclaiming things true and manifest, trembling fled
 The Stoicides—For what falsehood had Laronia [uttered] ? But
 what 65

Will not others do, when thou assumest transparent garments,
 O Creticus, and (the people wond'ring at this apparel) thou de-
 claimest

62. *A heavy sentence, &c.*] Where we are concerned no mercy is to be shewn to us; the heaviest sentence of the laws is called down upon us, and its utmost vengeance is prescribed against us.

63. *Censure excuses ravens, &c.*] Laronia ends her speech with a proverbial saying, which is much to her purpose.

Censura here means punishment.—The men, who, like ravens and other birds of prey, are so mischievous, are yet excused; but, alas! when we poor women, who are, comparatively, harmless as doves, when we, through simplicity and weakness, go astray we hear of nothing but punishment.

64. *Her, proclaiming, &c.*] We have here the effect of Laronia's speech upon her guilty hearers—their consciences were alarmed, and away they flew, they could not stand any longer: they knew what she said to be true, and not a tittle of it could be denied: so the faster they could make their escape, the better: like those severe hypocrites we read of, John viii. 7.—9. *Cano* signifies, as used here, to report, to proclaim aloud.

65. *The Stoicides.*] *Stoicidæ*.—This word seems to have been framed on the occasion, with a feminine ending, the better to suit their characters, and to intimate the monstrous effeminacy of these pretended Stoics. The Stoics were called *Stoici*, from *στοα*, a porch in Athens, where they used to meet and dispute. They highly commended apathy, or freedom from all passions.

Juvenal, having severely lashed the Stoicides, or pretended Stoics, now proceeds to attack, in the person of Metellus Creticus, the effeminacy of certain magistrates, who appeared, even in the seat of justice, attired in a most unbecoming and indecent manner, and such as bespeak them in the high road to the most horrid impurities.

66. *Will not others do, &c.*] *q. d.* It is no marvel that we find vice triumphant over people that move in a less conspicuous sphere of life, when plain and apparent symptoms of it are seen in those who fill the seats of justice, and are actually exhibited by them, before the public eye, in open court.

67. *O Creticus.*] This magistrate was descended from the family of that Metellus, who was called Creticus, from his conquest of Crete. Juvenal, most probably, addresses Metellus by this surname

In Proculas, et Pollineas? est mœcha Fabulla:

Damnetur si vis, etiam Carfinia: talem

Non sumet damnata togam. Sed Julius ardet,

70

Æstuo: nudus agas minus est insania turpis.

En habitum, quo te leges, ac jura ferentem

Vulneribus crudis populus modo victor, et illud

Montanum positis audiret vulgus aratris.

Quid non proclames, in corpore Judicis ista

73

Si videas? quæro an deceant multicia testem?

Acer, et indomitus, libertatisque magister,

Cretice pelluces! Dedit hanc contagio labem,

Et dabit in plures: sicut grex totus in agris

of his great ancestor, the more to expose and shame him for acting so unworthy his descent from so brave and noble a person.

66. *Transparent garments.*] Multicia, quasi multilicia, of many threads. These were so finely and curiously wrought, that the body might be seen through them.

— *Thou declaimest.*] *Passet* sentence in the most aggravated terms—perores. The end of a speech, in which the orator collected all his force and eloquence, was called the peroration: but the verb is used in a larger sense, and signifies to declaim and make an harangue against any person or thing.

68. *Proculæ and Pollinææ.*] Names of particular women, who were condemned, on the Julian law, for incontinence, but, so famous in their way, as to stand here for lewd women in general.

He could condemn such in the severest manner, when before him in judgment, while he, by his immodest dress shewed himself to be worse than they were.

— *Fabulla.*?

69. *Carfinia.*] Notorious Adulteresses.

69—70. *Such a gown. &c.*] Bad as such women may be, and even convicted of incontinence, yet they would not appear in such a dress, as is worn by you who condemn them.

Or perhaps this alludes to the custom of obliging women convicted of adultery, to pull off the stola, or woman's garment, and put on the toga, or man's garment, which stigmatized them as infamous; but even this was not so infamous as the transparent dress of the judge. Horace calls a common prostitute—togata. Sat. ii. lib. i. l. 63.

— *But July burns, &c.*] He endeavours at an excuse, from the heat of the weather, for being thus clad.

71. *Do your business, &c.*] As a judge. *Agere legem*—sometimes signifies to execute the sentence of the law against malefactors. See ANSW.—Ago.

— *Madness is less shameful.*] Were you to sit on the bench naked, you might be thought mad, but this would not be so shameful; madness might be some excuse.

72. *Lo the habit, &c.*] This, and the three following lines,

Against the Proculæ and Pollinæ? Fabulla is an adulteress:
 Let Carfinia too be condemned if you please: such
 A gown, condemned, she'll not put on. "But July burns— 70
 "I'm very hot"—do your business naked: madness is less shame-
 ful.

Lo the habit! in which, thee promulgating statutes and laws,
 The people (with crude wounds just now victorious,
 And that mountain-vulgar with ploughs laid by) might hear.
 What would you not proclaim, if on the body of a judge, those
 things 75

You should see? I ask, would transparent garments become a wit-
 ness?

Sour and unsubdued, and master of liberty,
 O Creticus, you are transparent! contagion gave this stain,
 And will give it to more: as, in the fields, a whole herd,

suppose some of the old hardy and brave Romans, just come from
 a victory, and covered with fresh wounds (*crudis vulneribus*)—rough
 mountaineers, who had left their ploughs, like Cincinnatus, to fight
 against the enemies of their country, and on their arrival at Rome,
 with the ensigns of glorious conquest, finding such an effeminate cha-
 racter upon the bench, bearing the charge of the laws, and bringing
 them forth in judgment—which may be the sense of *ferentem* in this
 place.

75. *What would you not proclaim, &c.*] How would you ex-
 claim! What would you not utter, that could express your indigna-
 tion and abhorrence (O ancient and venerable people) of such a
 silken judge!

76. *I ask, would, &c.*] *q. d.* It would be indecent for a private
 person, who only attends as a witness, to appear in such a dress—
 how much more for a judge, who sits in an eminent station, in a
 public character, and who is to condemn vice of all kinds.

77. *Sour and unsubdued.*] O Creticus, who pretendest to stoicism,
 and appearing morose, severe, and not overcome by your passions.

—*Master of liberty.*] By this, and the preceding part of this
 line, it should appear, that this effeminate judge was one who pre-
 tended to stoicism, which taught a great severity of manners, and an
 apathy both of body and mind: likewise such a liberty of living as
 they pleased, as to be exempt from the frailties and passions of other
 men. They taught—*ὅτι μόνος ὁ σοφὸς ἐλευθέρως*—that "only a wise
 "man was free."—Hence Cic. *Quid est libertas? potestas vivendi*
ut velis.

78. *You are transparent.*] Your body is seen through your fine
 garments: so that with all your stoicism, your appearance is that of
 a shameless and most unnatural libertine: a slave to the vilest pas-
 sions, though pretending to be master of your liberty of action.

—*Contagion gave this stain.*] You owe all this to the company
 which you have kept: by this you have been infected.

79. *And will give it to more.*] You will corrupt others by your

Unius scabie cadit, et porrigine porci ; 80
 Uvaque conspectâ livorem ducit ab uvâ.
 Fœdius hoc aliquid quandoque audebis amictu :
 Nemo repente fuit turpissimus. Accipient te
 Paulatim, qui longa domi redimicula sumunt
 Frontibus, et toto posuère monilia collo, 85
 Atque Bonam teneræ placant abdomine porcæ,
 Et magno cratere Deam : sed more sinistro
 Exagitata procul non intrat fœmina limen.
 Solis ara Deæ maribus patet : ite profanæ,

example, as you were corrupted by the example of those whom you have followed.

The language here is metaphorical, taken from distempered cattle, which communicate infection by herding together.

80. *Falls by the scab, &c.*] Our English proverb says—"One scabby sheep mars the whole flock."

81. *A Grape, &c.*] This is also a proverbial saying, from the ripening of the black grape, (as we call it,) which has a blue or livid hue ; these do not turn to that colour all at once and together, but grape after grape, which, the vulgar supposed, was owing to one grape's looking upon another, being very near in contact, and so contracting the same colour. They had a proverb—*Uva uvam videndo varia fit.*

83. *Nobody was on a sudden, &c.*] None ever arrived at the highest pitch of wickedness at first setting out : the workings of evil are gradual, and almost imperceptible at first ; but as the insinuations of vice deceive the conscience, they first blind and then harden it, until the greatest crimes are committed without remorse.

I do not recollect where I met with the underwritten lines ; but as they contain excellent advice, they may not be useless in this place :

O Leoline, be obstinately just,
 Indulge no passion, and betray no trust ;
 Never let man be bold enough to say,
 Thus, and no farther, let my passion stray :
 The first crime past compels us on to more,
 And guilt proves fate, which was but choice before.

— *They will receive, &c.*] By degrees you will go on from one step to another till you are received into the lewd and horrid society after mentioned. The poet is now going to expose a set of unnatural wretches, who, in imitation of women, celebrated the rites of the Bona Dea.

84. *Who at home, &c.*] Domi—that is, secretly, privately, in some house, hired or procured for the purpose of celebrating their horrid rites, in imitation of the women, who yearly observed the rites of the Bona Dea, and celebrated them in the house of the high priest.—*PLUT.* in vita Ciceronis et Cæsaris.

If we say—*redimicula domi*—literally—fillets of the house—we may understand it to mean those fillets which, in imitation of the

Falls by the scab and measles of one swine : 80
 And a grape derives a blueness from a grape beholden.
 Some time you'll venture something worse than this dress :
 Nobody was on a sudden most base. They will receive thee
 By little and little, who at home bind long fillets on
 Their foreheads, and have placed ornaments all over the neck, 85
 And, with the belly of a tender sow, appease the good
 Goddess, and with a large goblet: but, by a perverted custom,
 Woman, driven far away, does not enter the threshold :
 The altar of the goddess is open to males only—"Go ye profane"—

women, they wore around their heads on these occasions, and which at other times, were hung up about the house, as part of the sacred furniture.

Here is the first instance, in which their ornaments and habits were like those of the women.

85. *And have placed ornaments, &c.*] *Monilia*—necklaces—consisting of so many rows as to cover the whole neck; these were also female ornaments. This is the second instance. *Monile*, in its largest sense, implies an ornament for any part of the body. *AINSW.* But as the neck is here mentioned, necklaces are most probably meant; these were made of pearls, precious stones, gold, &c.

86. *The good goddess.*] The *Bona Dea*, worshipped by the women, was a Roman lady, the wife of one *Faunus*; she was famous for elasticity, and, after her death, consecrated. Sacrifices were performed to her only by night, and secretly; they sacrificed to her a sow pig. No men were admitted.

In imitation of this, these wretches, spoken of by our poet, that they might resemble women as much as possible, instituted rites and sacrifices of the same kind, and performed them in the same secret and clandestine manner.

— *The belly, &c.*] The *sumen*, or *dugs* and *udder* of a young sow, was esteemed a great dainty, and seems here meant by *abdomine*. *Pliny* says (xi. 84. edit. *Hard.*) *antiqui sumen vocabant abdomen*. Here it stands for the whole animal (as in sat. xii. 73.) by *synec.*

87. *A large goblet.*] Out of which they poured their libations.

— *By a perverted custom.*] *More sinistro*—by a perverted, awkward custom, they exclude all women from their mysteries, as men were excluded from those of the women; by the latter of which alone the *Bona Dea* was to be worshipped, and no men were to be admitted.

Sacra bonæ maribus non adæunda Deæ.

TIB. i. 6, 22.

So that the proceeding of these men was an utter perversion of the female rites—as different from the original and real institution, as the left hand is from the right, and as contrary.

89. *Go ye profane.*] *Profanæ*—meaning the women; as if they banished them by solemn proclamation. *Juvenal* here humour-

Clamatur: nullo gemit hic tibicina cornu. 90
 Talia secretâ coluerunt Orgia tædâ
 Cecropiam soliti Baptæ lassare Cotyttô.
 Ille supercilium madidâ fuligine tactum
 Obliquâ producit acu, pingitque trementes
 Attollens oculos; vitreo bibit ille Priapo, 95
 Reticulumque comis auratum ingentibus implet,
 Cærulea indutus scutulata, aut galbana rasa;
 Et per Junonem domini jurante ministro.

ously parodies that passage in Virgil, relative to the Sybil—Æn. vi. 258, 9.

Procul, procul, este profani,
 Conclamat vates, totoque assistite luco!

90. *With no horn here, &c.*] It was usual, at the sacrifices of the Bona Dea, for some of the women to make a lamentable noise (well expressed here by the word gemit) with a horn. The male worshippers had no women among them for this purpose. Nullo tibicina cornu, for nulla tibicina cornu. Hypallage.

91. *Such orgies.*] Orgia—so called ἀπο τῆς ὄργης, from the furious behaviour of the priests of Bacchus, and others by whom they were celebrated—but the part of the orgies here alluded to, was that wherein all manner of lewdness, even of the most unnatural kind, was committed by private torch-light—Tæda secreta. Coluerunt—they practised, celebrated, solemnized.

92. *The Baptæ.*] Priests of Cotytto at Athens, called Baptæ, because, after the horrid impurities which they had been guilty of, in honour of their goddess, they thought themselves entirely purified by dipping themselves in water.

— *The Cecropian Cotytto.*] Cotytto was a strumpet (the goddess of impudence and unchastity) worshipped by night at Athens, as the Bona Dea was at Rome. The priests are said to weary her, because of the length of their infamous rites, and of the multiplicity of their acts of impurity, which were continued the whole night. Cecrops, the first king of Athens, built the city, and called it, after his name, Cecropia.

93. *His eyebrow.*] It was customary for the women to paint the eyebrows, as well as the eyes: the first was done with a black composition made of soot and water; with this they lengthened the eyebrow, which was reckoned a great beauty. This was imitated by those infamous wretches spoken of by the poet, to make them appear more like women.

94. *With an oblique needle.*] Acus signifies also a bodkin; this was wetted with the composition, and drawn obliquely over, or along the eyebrow.

— *And paints, lifting them up, &c.*] This was another practice of the women, to paint their eyes. It is now in use among the Moorish women in Barbary, and among the Turkish women about Aleppo, thus described by Dr. Shaw and Dr. Russel.

Is cried aloud : with no horn here the female minstrel sounds. . 90
 Such orgies, with a secret torch, used
 The Baptæ, accustomed to weary the Cecropian Cotytto.
 One, his eyebrow, touched with wet soot,
 Lengthens with oblique needle, and paints, lifting them up, his
 trembling
 Eyes ; another drinks in a priapus made of glass, 95
 And fills a little golden net with a vast quantity of hair,
 Having put on blue female garments, or smooth white vests ;
 And the servant swearing by the Juno of his master.

“ Their method of doing it is, by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe.

“ This they wet with water, in order that the powder of lead ore may stick to it; and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge.”

This is sufficient for our present purpose, to explain what the poet means by painting the eyes. This custom was practised by many eastern nations among the women, and at last got among the Roman women : in imitation of whom, these male-prostitutes also tinged their eyes.

Lifting up—trembling.—This describes the situation of the eyes under the operation, which must occasion some pain from the great tenderness of the part. Or, perhaps, by trementes, Juvenal may mean something lascivious, as sat. vii. l. 241.

95. *Another drinks, &c.*] A practice of the most impudent and abandoned women is adopted by these wretches.

96. *A little golden net, &c.*] Reticulum—here denotes—a coif, or cawl of net-work, which the women put over their hair. This too these men imitated.

— *With a vast quantity of hair.*] They left vast quantities of thick and long hair upon their heads, the better to resemble women, and all this they stuffed under a cawl as the women did.

97. *Female garments.*] Scutulata—garments made of needle-work, in form of shields or targets, worn by women.

— *Smooth white vests.*] Galbana rasa—fine garments, shorn of the pile for women’s wear. Ainsworth says they were white, and derives the word galbanum from Heb. לבנה white. But others say, that the colour of these garments was bluish or greenish.

The adjective galbanus-a-um, signifies spruce, wanton, effeminate. So Mart. calls an effeminate person—hominem galbanatum: and of another he says, galbanos habet mores. MART. i. 97.

98. *The servant swearing, &c.*] The manners of the masters were copied by the servants: hence, like their masters, they swore by Juno, which it was customary for women to do, as the men by Jupiter, Hercules, &c.

Ille tenet speculum, pathici gestamen Othonis,
 Actoris Aurunci spoliū, quo se ille videbat 100
 Armatum cum jam tolli vexilla juberet.
 Res memoranda novis annalibus, atque recenti
 Historiâ; speculum civilis sarcinū belli.
 Nimirum summi ducis est occidere Galbam,
 Et curare cutem summi constantia civis : 105
 Bedriaci in campo spoliū affectare Palati,
 Et pressum in faciem digitis extendere panem :
 Quod nec in Assyrio pharetrata Semiramis orbe,
 Mæsta nec Actiacâ fecit Cleopatra carinâ.

99. *A looking-glass.*] Speculum—such as the women used.

— *The bearing, &c.*] Which, or such a one as, Otho, infamous for the crime which is charged on these people, used to carry about with him, even when he went forth to war as emperor.

The poet in this passage, with infinite humour, parodies, in derision of the effeminate Otho, and of these unnatural wretches, some parts of Virgil—first, where that poet uses the word *gestamen* (which denotes any thing carried or worn) as descriptive of the shield of Abas, which he carried in battle. *Æn.* iii. 286.

*Ære cavo Clypeum, magni gestamen Abantis,
 Postibus adversis figo, &c.* —

and again, secondly—in *Æn.* vii. 246. Virgil, speaking of the ornaments which Priam wore, when he sat in public among his subjects, as their Prince and lawgiver, says :

Hoc Priami gestamen erat, &c.

In imitation of this, Juvenal most sarcastically calls Otho's mirror—*pathici gestamen Othonis*.

100. *The spoil of Auruncian Actor.*] Alluding to Virgil, *Æn.* xii. 93, 94. where Turnus arms himself with a spear, which he had taken in battle from Actor, one of the brave Auruncian chiefs.

Juvenal seems to insinuate, that this wretch rejoiced as much in being possessed of Otho's mirror, taken from that emperor after his death, (when he had killed himself, after having been twice defeated by Vitellius,) as Turnus did in having the spear of the heroic Actor.

101. *Commanded the banners, &c.*] This was a signal for battle. When they encamped, they fixed the banners in the ground near the general's tent.—which was called *statuere signa*. When battle was to be given, the general gave the word of command to take up the standards or banners—this was—*tollere signa*.

At such a time as this was the effeminate Otho, when he was armed for the battle, viewing himself in his mirror.

103. *Baggage of civil war.*] A worthy matter to be recorded in the annals and history of these times, that among the warlike baggage of a commander in chief, in a civil war, wherein no less than the pos-

Another holds a looking glass, the bearing of pathic Otho,
 The spoil of Auruncian Actor, in which he viewed himself 100
 Armed, when he commanded the banners to be taken up:
 A thing to be related in new Annals, and in recent
 History, a looking-glass the baggage of civil war!
 To kill Galba is doubtless the part of a great general,
 And to take care of the skin, the perseverance of the highest citi-
 zen. 105

In the field of Bedriacum to affect the spoil of the palace,
 And to extend over the face bread squeezed with the fingers :
 Which neither the quivered Semiramis in the Assyrian world,
 Nor sad Cleopatra did in her Actiacan galley.

session of the Roman empire was at stake, there was found a mirror, the proper implement of a Roman lady! This civil war was between Otho and Vitellius, which last was set up, by the German soldiers, for emperor, and at last succeeded.

104. *To kill Galba, &c.*] The nimirum—doubtless—to be sure—throws an irony over this, and the following three lines—as if the poet said—To aim at empire, and to have the reigning prince assassinated in the forum, in order to succeed him, was, doubtless, a most noble piece of generalship, worthy a great general; and, to be sure, it was the part of a great citizen to take so much care of his complexion—it must be allowed worthy the mightiest citizen of Rome, to attend to this with unremitting constancy!

This action of Otho's, who, when he found Galba, who had promised to adopt him as his successor, deceiving him, in favour of Piso, destroyed him, makes a strong contrast in the character of Otho: in one instance, bold and enterprising—in another, soft and effeminate.

106. *In the field to affect, &c.*] To aim at, to aspire to, the peaceable and sole possession of the emperor's palace, as master of the empire, when engaged in the battle with Vitellius in the field of Bedriacum, (between Cremona and Verona,) was great and noble; but how sadly inconsistent with what follows!

107. *To extend over the face, &c.*] The Roman ladies used a sort of bread, or paste, wetted with asses milk. This they pressed and spread with their fingers on the face to cover it from the air, and thus preserve the complexion. See sat. vi. l. 461. This was practised by the emperor Otho.

Otho, at last, being twice defeated by Vitellius, dreading the horrors of the civil war in which he was engaged, killed himself to prevent it, when he had sufficient force to try his fortune again.

108. *The quivered Semiramis.*] The famous warlike queen of Assyria, who after the death of her husband Ninus, put on man's apparel, and did many warlike actions.

109. *Sad Cleopatra.*] The famous and unfortunate queen of Ægypt, who with M. Anthony, being defeated by Augustus, in the sea-fight at Actium, fled to Alexandria, and there despairing to

Hic nullus verbis pudor, aut reverentia mensæ : 110
 Hic turpis Cybeles, et fractâ voce loquendi
 Libertas, et crine senex fanaticus albo
 Sacrorum antistes, rarum ac memorabile magni
 Gutturis exemplum, conducendusque magister.
 Quid tamen expectant, Phrygio queis tempus erat jam 115
 More supervacuum cultris abrumpere carnem ?
 Quadringenta dedit Gracchus sestertia, dotem
 Cornicini : sive hic recto cantaverat ære.
 Signatæ tabulæ : dictum feliciter ! ingens

find any favour from Augustus, applied two asps to her breast, which stung her to death. She died on the tomb of Anthony, who had killed himself after the loss of the battle.

109. *In her Actiacan galley.*] Carina, properly signifies the keel, or bottom of a ship, but, by synec. the whole ship or vessel. It denotes, here, the fine galley, or vessel, in which Cleopatra was at the battle of Actium ; which was richly ornamented with gold, and had purple sails. Regina (Cleopatra) cum aureâ puppe, veloque purpureo, se in altum dedit. PLIN. lib. xix. c. i. ad. fin.

From this it is probable that our Shakespeare took his idea of the vessel in which Cleopatra, when she first met M. Anthony on the river Cydnus, appeared: the description of which is embellished with some of the finest touches of that great poet's fancy. See Ant. and Cleop. act II. sc. ii.

Neither of these women were so effeminate as the emperor Otho.

110. *Here is no modesty, &c.*] Juvenal having censured the effeminacy of their actions and dress, now attacks their manner of conversation at their sacrificial feasts.

— *Reverence of the Table.*] That is, of the table where they feasted on their sacrifices, which, every where else, was reckoned sacred: here they paid no sort of regard to it.

111. *Of filthy Cybele.*] Here they indulge themselves in all the filthy conversation that they can utter; like the Priests of Cybele, who used to display all manner of filthiness and obscenity before the image of their goddess, both in word and action.

— *With broken voice.*] Perhaps this means a feigned, altered, lisping voice, to imitate the voices of women, or of the priests of Cybele, who were all eunuchs.

112. *An old fanatic.*] Fanaticus (from Gr. *Φαινομαι*, appareo) denotes one that pretends to inspiration, visions, and the like. Such the Galli, or priests of Cybele were called, from their strange gestures and speeches, as if actuated or possessed by some spirit which they called divine.

See VIRG. *Æn.* vi. l. 46—51. a description of this fanatic inspiration: which shews what the heathens meant, when they spake of their diviners being—pleni Deo—afflati numine, and the like. See PARK. Heb. and Eng. Lex. 24, No. 4.

Such a one was the old white-headed priest here spoken of.

Here is no modesty in their discourse, or reverence of the table : 110
 Here, of filthy Cybele, and of speaking with broken voice,
 The liberty ; and an old fanatic, with white hair,
 Chief priest of sacred things, a rare and memorable example
 Of an ample throat, and a master to be hired.

But what do they wait for, for whom it is now high time, in the
 Phrygian 115

Manner, to cut away with knives their superfluous flesh ?

Gracchus gave 400 sestertia, a dower

To a horn-blower, or perhaps he had sounded with strait brass,

The writings were signed : “ Happily ”—said :—a vast

113. *Chief priest of sacred things.*] Of their abominable rites and ceremonies, which they performed, in imitation of the women, to the Bona Dea.

114. *An ample throat.*] A most capacious swallow—he set an example of most uncommon gluttony.

— *A master to be hired.*] If any one would be taught the science of gluttony, and of the most beastly sensuality, let him hire such an old fellow as this for a master to instruct him.

TER. And. act I. sc. ii. l. 19. has a thought of this kind. Simo says to Davus :

Tum si magistrum cepit ad eam rem improbum.

115. *What do they wait for, &c.*] As they wish to be like the priests of Cybele, and are so fond of imitating them, why do they delay that operation which would bring them to a perfect resemblance ?

117. *Gracchus.*] It should seem, that by this name Juvenal does not mean one particular person only, but divers of the nobles of Rome, who had shamefully practised what he mentions here, and afterwards, l. 143. gave a dower—dotem dedit—as a wife brings a dower to her husband, so did Gracchus to the horn-blower.

— 400 sestertia.] See note, sat. i. l. 106. about 3125*l*.

118. *A horn-blower, &c.*] A fellow who had been either this, or a trumpeter, in the Roman army, in which the Romans only used wind-instruments: the two principal ones were the cornua, or horns, and the tubæ—trumpets: they both were made of brass: the horns were made crooked, like the horns of animals, which were used by the rude ancients in battle. The trumpets were strait, like ours, therefore Juvenal supposing the person might have been a trumpeter, says—recto cantaverat ære. That these two instruments were made of brass, and shaped as above mentioned, appears from Ovid. Met. lib. 1. l. 98. Non tuba directi, non æris cornua flexi. See an account of the Roman martial musical instruments, KENNETT, Antiq. part II. book iv. c. 11.

119. *The writings.*] The marriage-writings. See note on l. 58.

— “ Happily ”—said.] They were wished joy, the form of

Cœna sedet: gremio jacuit nova nupta mariti. 120
 O Proceres, censore opus est, an haruspice nobis?
 Scilicet horreres, majoraque monstra putares,
 Si mulier vitulum, vel si bos ederet agnum?
 Segmenta, et longos habitus, et flammea sumit,
 Arcano qui sacra ferens nutantia loræ 125
 Sudavit clypeis ancilibus. O pater urbis!

which was by pronouncing the word—"feliciter"—I wish you joy, as we say: this was particularly used on nuptial occasions, as among us.

119—20. *A vast supper is set.*] A sumptuous entertainment, on the occasion, set upon the table. Or, *ingens cœna* may here be used metonymically, to denote the guests who were invited in great numbers to the marriage supper: the word *sedet* is supposed equivalent with *accumbit*. This last is the interpretation of J. Britannicus, and C. S. Curio: but Holyday is for the first: and I rather think with him, as the word *sedet* is used in a like sense, where our poet speaks (sat. i. l. 95, 6.) of setting the dole-basket on the threshold of the door:

— — — Nunc sportula primo
 Limine parva sedet.

So here for setting the supper on the table.

120. *The new married, &c.*] As Sporus was given in marriage to Nero, so Gracchus to this trumpeter: hence Juvenal humourously calls Gracchus *nova nupta*, in the feminine gender. *Nabere* is applicable to the woman, and *ducere* to the man.

— *In the husband's bosom.*] *i. e.* Of the trumpeter, who now was become husband to Gracchus.

121. *O ye nobles.*] O proceres! O ye patricians, nobles, senators, magistrates of Rome, to whom the government and magistracy, as well as the welfare of the city is committed! Many of these were guilty of these abominations, therefore Juvenal here sarcastically invokes them on the occasion.

— *A censor.*] An officer whose business it was to inspect and reform the manners of the people. There were two of them, who had power even to degrade knights, and to exclude senators, when guilty of great misdemeanours. Formerly they maintained such a severity of manners, that they stood in awe of each other.

— *Soothsayer.*] *Aruspex* or *haruspex*, from *haruga*—a sacrifice (which from Heb. דָּרַג, to kill or slaughter) and *specio*—to view. A diviner who divined by viewing the entrails of the sacrifices. A soothsayer. When any thing portentous or prodigious happened, or appeared in the entrails of the beasts, it was the office of the *haruspex* to offer an expiation, to avert the supposed anger of the gods.

q. d. Do we, in the midst of all the prodigies of wickedness, want most a censor for correction, or an *haruspex* for expiation? For, as the next two lines intimate, we ought not, in all reason, to

Supper is set : the new married lay in the husband's bosom.— 120
 O ye nobles ! have we occasion for a censor, or for a soothsayer ?
 What ! would you dread, and think them greater prodigies,
 If a woman should produce a calf, or a cow a lamb ?
 Collars, and long habits, and wedding veils he takes,
 Who carrying sacred things nodding with a secret rein, 125
 Sweated with Mars's shields. O father of the city !

be more shocked or amazed at the most monstrous or unnatural births, than at these monstrous and unnatural productions of vice.

124. *Collars.*] *Segmenta*—collars, ouches, pearl-necklaces worn by women. *ANSW.* from *seco*, to cut—*segmen*, a piece cut off from something: perhaps *seginina* may mean pieces of ribbon, or the like, worn as cellars, as they often are by women among us.

— *Long habits.*] The *stola*, or matron's gown, which reached down to the feet.

— *Wedding veils.*] *Flameum* or *flammeum*, from *flamma*, a flame, because it was of a yellowish or flame-colour. A kind of veil or scarf, put over the bride's face for modesty's sake.

— *He takes.*] *Gracchus* puts on, who once had been one of the *Salii*.

125. *Who carrying sacred things.*] This alludes to the sacred images carried in the processions of the *Salii*, which waved or nodded with the motion of those who carried them, or, perhaps, so contrived, as to be made to nod, as they were carried along, like the image of *Venus* when carried in pomp at the *Circensian games*, mentioned by *Ov. Amor. Eleg. lib. iii. eleg. ii.*

Annuit et motu signa secunda dedit.

— *A secret rein.*] A thong, or leather strap, secretly contrived, so as by pulling it to make the image nod its head: to the no small comfort of the vulgar, who thought this a propitious sign, as giving assent to their petitions. See the last note.

126. *Sweated with Mars's shields.*] The *ancilia* were so called from *ancisus*, cut or pared round.

In the days of *Numa Pompilius*, the successor of *Romulus*, a round shield was said to fall from heaven: this was called *ancile*, from its round form; and, at the same time, a voice said that—"the city would be of all the most powerful, while that *ancile* was preserved in it." *Numa*, therefore, to prevent its being stolen, caused eleven shields to be made so like it, as for it not to be discerned, which was the true one. He then instituted the twelve *Salii*, or priests of *Mars*, who were to carry these twelve shields through the city, with the images and other insignia of *Mars*, (the supposed father of *Romulus* the founder of *Rome*.) and while these priests went in procession, they sang and danced till they were all over in a sweat. Hence these priests of *Mars* were called *Salii*, a *saliendo*.

The poet gives us to understand, that *Gracchus* had been one of these *Salii*, but had left them, and had sunk into the effeminacies and debaucheries above mentioned.

Unde nefas tantum Latii pastoribus? unde
 Hæc tetigit, Gradive, tuos urtica nepotes?
 Traditur ecce viro clarus genere, atque opibus vir:
 Nec galeam quassas, nec terram cuspidè pulsas, 130
 Nec quereris patri!—Vede ergo, et cede severi
 Jugeribus campi, quam negligis. Officium cras
 Primo sole mihi peragendum in valle Quirini.
 Quæ causa officii? quid quæris? nūbit amicus,
 Nec multos adhibet. Liceat modo vivere; fient, 135

126. *O father of the city!*] Mars, the supposed father of Romulus, the founder of Rome, and therefore called pater urbis. See HOR. lib. i. od. ii. l. 35—40.

127. *Latian shepherds?*] Italy was called Latium, from lateo, to lie hid; Saturn being said to have hidden himself there, when he fled from his son Jupiter. See VIRG. ÆN. viii. 319—23. Romulus was supposed to have been a shepherd, as well as the first and most ancient ancestors of the Romans; hence Juvenal calls them Latii pastores. So sat. viii. l. 274, 5.

Majorum primus quisquis fuit ille tuorum,
 Aut pastor fuit, &c.

Whence could such monstrous, such abominable wickedness, be derived to a people who once were simple shepherds!

128. *This nettle.*] Urtica—a nettle literally, but, by Met. the stinging or tickling of lewdness. So we call being angry, being nettled: and it stands with us to denote an excitation of the passions.

— *Gradivus.*] A name of Mars, from Gr. κραδαινω, to brandish a spear. Some derive it from gradior, because he was supposed to go or march in battle. Homer has both these ideas—

His μακρὰ βίβας κραδαινω δολιχοσκίων εγχοσ.

See VIRG. ÆN. iii. 34. Gradivumque patrem, &c.

129. *Is given.*] Traditur—is delivered up in marriage, as a thing purchased is delivered to the buyer, so man to man, on payment of dowry, as for a wife.

130. *You neither shake, &c.*] In token of anger and resentment of such abomination.

131. *Nor complain, &c.*] To Jupiter, the father of all the gods, or perhaps Juvenal means “your father,” as supposing with Hesiod that Mars was the son of Jupiter and Juno. So Homer, Il. ε. though some, as Ovid, make him the son of Juno without a father. Ov. Fast. v. 229, &c.

— *Go therefore.*] Since you are so unconcerned at these things, as to shew no signs of displeasure at them, you may as well depart from us entirely.

— *Depart.*] Cede for discede, the simple for the composite. So VIRG. ÆN. iv. 460. Invitus, regina, tuo de litore cessi.

132. *The harsh field.*] The Campus Martius, a large field near Rome, between the city and the Tiber, where all manner of robust and martial exercises were performed, over which Mars was

Whence so great wickedness to Latian shepherds? whence
 Hath this nettle, O Gradivus, touched your descendants?
 Behold a man, illustrious by family, and rich, is given to a man;
 You neither shake your helmet, nor with your spear smite the
 earth, 130
 Nor complain to the father!—Go therefore, and depart from the
 acres
 Of the harsh field, which you neglect.—A bus'ness, to-morrow
 Early, is to be dispatched by me in the vale of Quirinus.
 What is the cause of the bus'ness? why do you ask? a friend
 marries;
 Nor does he admit many. Only let us live, these things will be
 done, 135

supposed to preside. By the poet's using the epithet harsh, or severe, he may be supposed to allude to the harsh and severe conflicts there exhibited; or to Mars himself, to whom this is given by Martial, ep. xxx. l. 10.

Cum severi fugit oppidum Martis.

132. *Which you neglect.*] By not vindicating its honour, and not punishing those, who have exchanged the manly exercises of the Campus Martius for the most abandoned effeminacy.

— *A bus'ness to-morrow.*] In order to expose the more, and satirize the more severely, these male-marriages, the poet here introduces a conversation between two persons on the subject.

The word officium is peculiarly relative to marriage, nuptiale or nuptiarum being understood. Suet. in Claud. c. 26. Cujus officium nuptiarum, et ipse cum Agrippina celebravit. So PETRON. Consurrexi ad officium nuptiale.

Such is the meaning of officium in this place, as relative to what follows. He was to attend the ceremony at sun-rise, at the temple of Romulus, which was a place where marriage contracts were often made.

134. *A friend marries.*] The word nubo (as has been observed) properly belonging to the woman, as duco to the man. Nubit here is used to mark out the abominable transaction.

135. *Nor does he admit many.*] He does not invite many people to the ceremony, wishing to keep it rather private. He had not, perhaps, shaken off all fear of the Scantian law.—See before, l. 43, note.

— *Only let us live, &c.*] These seem to be Juvenal's words. Only let us have patience, and if we live a little longer, we shall not only see such things done, but done openly; and not only this, but we shall see the parties concerned wish to have them recorded in the public registers.

Juvenal saw the increase of all this mischief, and might from this venture to foretell what actually came to pass: for Salvian, who wrote in the fifth century, speaking of this dedecoris scelerisque consortium, as he calls it, says, that "it spread all over the city, and

Fient ista palam, cupient et in acta referri.

Interea tormentum ingens nubentibus hæret,
Quod nequeunt parere, et partu retinere maritos.

Sed melius, quod nil animis in corpora juris

Natura indulget; steriles moriuntur, et illis 140

Turgida non prodest conditâ pyxide Lyde,

Nec prodest agili palmas præbere Lupercò.

Vicit et hoc monstrum tunicati fuscina Gracchi,

Lustravitque fugâ mediam gladiator arenam,

Et Capitolinis generosior, et Marcellis, 145

Et Catulis, Paulique minoribus, et Fabiis, et

Omnibus ad podium spectantibus: his licet ipsum

“ though the act itself was not common to all, yet the approbation
“ of it was.”

137. *Mean while, &c.*] The poet here, with much humour, scoffs at these unnatural wretches in very ludicrous terms.

138. *Retain their husbands.*] Barrenness was frequently a cause of divorce.

141. *Turgid Lyde.*] Some woman of that name, perhaps called turgida from her corpulency, or from her preparing and selling medicines to cure barrenness, and to occasion fertility and promote conception. Conditus literally signifies seasoned—mixed, made savoury, and the like—here it implies, that she sold some conserve, or the like, which was mixed, seasoned, or, as we may say, medicated with various drugs, and put into boxes for sale.

142. *The nimble Lupercus.*] The Lupercalia were feasts sacred to Pan, that he might preserve their flocks from wolves, (a lupis,) hence the priests were called Luperci. The Lupercalia appears to have been a feast of purification, being solemnized on the dies nefasti, or non-court-days of February, which derives its name from februò, to purify; and the very day of the celebration was called Februaca. The ceremony was very singular and strange.

In the first place, a sacrifice was killed of goats and a dog; then two children, noblemen's sons, being brought thither, some of the Luperci stained their foreheads with the bloody knife, while others wiped it off with locks of wool dipped in milk. This done, they ran about the streets all naked but the middle, and, having cut the goat-skins into thongs, they lashed all they met. The women, so far from avoiding their strokes, held out the palms of their hands to receive them, fancying them to be great helpers of conception. See KENNETT, *Antiq. b. ii. part ii. c. 2.* Shakespeare alludes to this—*Jul. Cæs. act I. sc. ii. former part.*

143. *The fork.*] Fuscina—a sort of three-pronged fork or trident, used by a particular kind of fencer or gladiator, who was armed with this, and with a net—hence called Retiarius. His adversary was called Mirmillo. (from Gr. *μυρμιλος*, formica—See ANSW.) and was armed with a shield, scythe, and head-piece, with the figure of a fish on the crest. The Retiarius tried to throw his net over the

Done openly, and will desire to be reported in the public registers.
 Mean while a great torment sticks to those (thus) marrying,
 That they can't bring forth, and retain by birth (of children) their
 husbands.

But it is better, that, to their minds, no authority over their bodies
 Doth nature indulge; barren they die: and to them 140
 Turgid Lyde, with her medicated box, is of no use,
 Nor does it avail to give their palms to the nimble Lupercus.
 Yet the fork of the coated Gracchus outdid this prodigy,
 When, as a gladiator, he traversed in flight the middle of the stage,
 More nobly born than the Manlii, the Capitolini, and Marcelli, 145
 And the Catuli, and the posterity of Paulus; than the Fabii, and
 'Than all the spectators at the podium: tho', to these, him

Mirmillo's head, and so entangle him, saying, when he cast the net—
 Piscem peto, non te peto. The Mirmillo is sometimes called the
 secutor or pursuer, because if the Retiarius missed him, by throwing
 his net too far, or too short, he instantly took to his heels, running
 about the arena for his life, that he might gather up his net for a second
 cast; the Mirmillo, in the mean time, as swiftly pursuing him,
 to prevent him of his design. This seems to be meant, l. 144. Lus-
 travitque fugâ, &c. which intimates the flight of the Retiarius from
 the Mirmillo.

— *Coated, &c.*] Tunicatus, *i. e.* dressed in the tunica, or habit
 of the Retiarii, which was a sort of coat without sleeves, in which
 they fought.

This same Gracchus meanly laid aside his own dress, took upon
 him the garb and weapons of a common gladiator, and exhibited in
 the public amphitheatre. Such feats were encouraged by Domitian,
 to the great scandal of the Roman nobility.

Mediam arenam—may here signify the middle of the amphitheatre,
 which was strewed with sand; on which part the gladiators
 fought: this made arena be often used to signify the amphitheatre
 itself.

145. *Capitolini, &c.*] Noble families, who were an ornament to
 the Roman name.

147. *The podium.*] Πόδιον, Gr. from πῦς—a foot. That part of
 the theatre next the orchestra, where the nobles sat—it projected in
 form something like the shape of a foot. See *AINSW.*

— *Tho', to these, &c.*] Though to those who have been mentioned
 before, you should add the prætor, at whose expense these games were
 exhibited.—The prætors often exhibited games at their own expense.
 But the poet may here be understood to glance at the emperor Domitian,
 who was a great encourager of these strange proceedings of the young
 nobility. See note on l. 143. He that set forth, at his own charge,
 the sight of sword-players, and

Admoveas, cujus tunc munere retia misit.

Esse aliquos manes, et subterranea regna,

Et contum, et Stygio ranas in gurgite nigras, 150

Atque unâ transire vadum tot millia cymbâ,

Nec pueri credunt, nisi qui nondum ære lavantur.

Sed tu vera puta. Curius quid sentit, et ambo

Scipiadæ? quid Fabricius, manesque Camilli?

Quid Cremeræ legio, et Cannis consumpta juvenus, 155

Tot bellorum animæ? quoties hinc talis ad illos

other like games unto the people, was called munerarius—Hence Juvenal says—cujus tunc munere, &c.

148. *Threw the net.*] Entered the lists in the character of a Retiarius: and thus a man of the noblest family in Rome debased himself, and his family, by becoming a prize-fighter in the public theatre.

149. *That there are any ghosts.*] The poet now proceeds to trace all the foregoing abominations to their source, namely, the disbelief and contempt of religion, those essential parts of it, particularly, which relate to a future state of rewards and punishments.

By manes, here, we may understand, the ghosts or spirits of persons departed out of this life, which exist after their departure from the body, and are capable of happiness and misery. See VIRG. *Æn.* vi. 735—44.

— *Subterranean realms.*] Infernal regions, which were supposed to be under the earth.

150. *A boat pole.*] Contus signifies a long pole or staff, shod with iron at the bottom, to push on small vessels in the water. Juvenal here alludes to Charon, the ferry-man of hell, of whom Virgil says, *Æn.* vi. l. 302.

Ipse ratem conto subigit.

— *Frogs.*] The poets feigned that there were frogs in the river Styx. Some give the invention to Aristophanes—See his comedy of the Frogs.

— *Stygian gulph.*] The river Styx, supposed to be the boundary of the infernal regions, over which departed souls were ferried in Charon's boat. See VIRG. *Geor.* iv. 467—80.

If any of the gods swore by this river falsely, he was to lose his divinity for an hundred years.

152. *Not even boys believe.*] All these things are disbelieved, not only by persons in a more advanced age, but even by boys.

— *Unless those not as yet, &c.*] The quadrans, which was made of brass, in value about our halfpenny, was the bathing fee paid to the keeper of the bath by the common people. See sat. vi. 446. and Hor. lib. i. sat. iii. l. 137.

Dum tu quadrante lavatum
Rex ibis———

Little children, under four years old, were either not carried to the baths, or if they were, nothing was paid for their bathing.

You should add, at whose expense he then threw the net.

That there are many ghosts, and subterranean realms,
 And a boat-pole, and black frogs in the Stygian gulph, 150
 And that so many thousands pass over in one boat,
 Not even boys believe, unless those not as yet washed for money :
 But think thou that they are true : What thinks Curius, and both
 The Scipios ? what Fabricius, and the ghost of Camillus ?
 What the legion of Cremera, and the youth consumed at Cannæ, 155
 So many warlike souls ? as often as from hence to them such

The poet means, that none but children, and those very young indeed, could be brought to believe such things : these might be taught them, among other old women's stories, by their nurses, and they might believe them, till they grew old enough to be wiser, as the freethinkers would say.

153. *But think thou, &c.*] Do thou, O man, whatever thou art, give credit to these important matters, which respect a future state of rewards and punishments.

— *Curius.*] Dentatus : thrice consul, and remarkable for his courage, singular honesty, and frugality. What does he now think, who is enjoying the rewards of his virtue in elysium.

153—4. *Both the Scipios.*] *Viz.* Scipio Africanus Major, who conquered Hannibal, and Scipio Africanus Minor, who rased Numantia and Carthage. Hence VIRG. *Æn.* vi. 842, 3.

— *Geminos duo fulmina belli
 Scipiadas, cladem Libyæ.*—

— *Fabricius.*] C. Luscinus the consul, who conquered Pyrrhus.

— *Camillus.*] A noble Roman ; he, though banished, saved Rome from its final ruin by the Gauls. The Romans voted him an equestrian statue in the Forum, an honour never before conferred on a Roman citizen.

155. *The legion of Cremera.*] Meaning the 300 Fabii, who, with their slaves and friends, marched against the Veientes, who, after many battles, surrounding them by an ambuscade, killed the 300 near Cremera, a river of Tuscany, except one, from whom came afterwards the famous Fabius mentioned by VIRG. *Æn.* vi. 845, 6.

— *The youth consumed, &c.*] Cannæ-arum. A village of Apulia in the kingdom of Naples, where Hannibal defeated the Romans, and killed above 40,000. Among these, such a number of the young nobility, knights, and others of rank, that Hannibal sent to Carthage three bushels of rings in token of his victory. There was such a carnage of the Romans, that Hannibal is said, at last, to have stopped his soldiers, crying out—"Parce ferro."

156. *So many warlike souls.*] Slain in battle, fighting for their country. VIRG. *Æn.* vi. 660. places such in elysium.

By mentioning the above great men, Juvenal means, that they were examples, not only of the belief of a future state, which influenced them in the achievement of great and worthy deeds, dur-

Umbra venit, cuperent lustrari, si qua darentur
Sulphura cum tædis, et si foret humida laurus.

Illuc, heu! miseri traducimur: arma quidem ultra

Littora Juvernæ promovimus, et modo captas

160

Orcadas, ac minimâ contentos nocte Britannos.

Sed quæ nunc populi fiunt victoris in urbe,

Non faciunt illi, quos vicimus: et tamen unus

Armenius Zelates cunctis narratur ephebis

Mollior ardenti sese indulsisse Tribuno.

165

Aspice quid faciant commercia: venerat obses.

Hic fiunt homines: nam si mora longior urbem

in their lives, but, that now they experienced the certainty of it, in the enjoyment of its rewards.

156. *As often as from hence, &c.*] When the spirit of such a miscreant, as I have before described, goes from hence, leaves this world, and arrives among the venerable shades of these great and virtuous men, they would look upon themselves as defiled by such a one coming among them, they would call for lustrations, that they might purify themselves from the pollution which such company would bring with it.

157. *If there could be given.*] *i. e.* If they could come at materials for purification in the place where they are.

158. *Sulphur with pines.*] Fumes of sulphur, thrown on a lighted torch made of the wood of the unctuous pine-tree, were used among the Romans as purifying. See *AINSW. Teda, No. 3.*

Pliny says of sulphur—"Habet et in religionibus locum ad expiandas suffitu domos." *Lib. xxxv. c. 15.*

— *A wet laurel.*] They used also a laurel-branch dipped in water, and sprinkling with it things or persons which they would purify.

159. *Thither, alas! &c.*] We wretched mortals all must die, and be carried into that world of spirits, where happiness or misery will be our doom.

160. *Juvena.*] *Al. Juberna, hod. Hibernia, Ireland.* It is thought by Camden, that the Romans did not conquer Ireland; this passage of Juvenal seems to imply the contrary. The poet might speak here at large, as a stranger to these parts, but according to the report of the triumphing Romans, who sometimes took discoveries for conquests, and thought those overcome, who were neighbours to those whom they overcame.

161. *Orcades.*] A number of small islands in the north of Scotland, added to the Roman empire by the emperor Claudius. *Hod. the Orkneys.*

— *The Britons content, &c.*] At the summer solstice the nights are very short; there is scarce any in the most northern parts of Britain.

162. *The things which, &c.*] The abominations which are committed in Rome, are not to be found among the conquered people,

A shade arrives, they would desire to be purified, if there could be
given

Sulphur with pines, and if there were a wet laurel.

Thither, alas! we wretches are conveyed! our arms, indeed, be-
yond

The shores of Juverna we have advanced, and the lately captured 160
Orcades, and the Britons content with very little night.

But the things which now are done in the city of the conquering
people,

Those whom we have conquered do not: and yet one
Armenian, Zelates, more soft than all our striplings, is said

To have yielded himself to a burning tribune. 165

See what commerce may do: he had come an hostage.

Here they become men: for if a longer stay indulges

at least not till they learn them by coming to Rome; instances, in-
deed, may be found of this, as may appear by what follows.

164. *Zelates.*] An Armenian youth, sent as an hostage from Ar-
menia.

— *More soft, &c.*] More effeminate—made so, by being cor-
rupted at an earlier period of life, than was usual among the Roman
youths. *Ephēbus* signifies a youth or lad from about fourteen to se-
venteen. Then they put on the *toga virilis*, and were reckoned men.
The word is compounded of *επι*, at, and *ἡβη*, puberty.

165. *To have yielded himself.*] For the horrid purpose of unna-
tural lust.

— *A burning tribune.*] *VIRG.* ecl. ii. 1. has used the verb *ardeo*
in the same horrid sense. The tribune is not named, but some think
the emperor Caligula to be hinted at, who, as *Suetonius* relates, used
some who came as hostages, from far countries, in this detestable
manner.

166. *See what commerce may do.*] *Commercia* here signifies in-
tercourse, correspondence, converse together. Mark the effects of bad
intercourse. The poet seems to mean what *St. Paul* expresses, 1 Cor.
xv. 33. “Evil communications corrupt good manners.”

— *He had come an hostage.*] *Obses*—*quia quasi pignus obside-
tur, i. e.* because kept, guarded, as a pledge. An hostage was given
as a security or pledge, for the performance of something by one peo-
ple to another, either in war or peace, and was peculiarly under the
protection and care of those who received him. This youth had been
sent to Rome from *Artaxata*, the capital of *Armenia*, a country of
Asia, and was debauched by the tribune who had the custody of him.
This breach of trust aggravates the crime.

167. *Here they become men.*] Here, at Rome, they soon lose
their simplicity and innocence of manners, and though young in
years, are soon old in wickedness, from the corruptions which they
meet with. The word *homo* is of the common gender, and signifies
both man and woman; and it is not improbable, but that *Juvenal*

Indulsit pueris, non unquam deerit amator :
 Mittentur braccæ, cultelli, fræna, flagellum :
 Sic prætextatos referunt Artaxata mores.

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uses the word *homines* here, as intimating, that these youths were soon to be regarded as of either sex.

167. *If a longer stay, &c.*] If they are permitted to stay a longer time at Rome, after their release as hostages, and are at large in the city, they will never want occasions of temptation to the worst of vices: at every turn, they will meet with those who will spare no pains to corrupt them.

169. *Trowsers.*] *Braccæ*—a sort of trowsers or breeches, worn by the Armenians, Gauls, Persians, Medes, and others. Here by *synec.* put for the whole dress of the country from which they came.

— *Knives.*] *Cultelli*—little knives—*dim.* from *culter*. This should seem to mean some adjunct to the Armenian dress; not improbably the small daggers, or poignards, which the Easterns wore tucked into their girdles, or sashes, of their under vestments; such are seen in the East to this day.

— *Bridles, whip.*] With which they managed, and drove on their horses, in their warlike exercises, and in the chace.

— *Will be laid aside.*] The meaning of these lines is, that the dress of their country, and every trace of their simplicity, manliness, activity, and courage, will all be laid aside—they will adopt the dress

The city boys, never will a lover be wanting.
 Trowsers, knives, bridles, whip, will be laid aside.
 Thus they carry back prætextate manners to Artaxata.

170

and manners, the effeminacy and debauchery of the Roman nobility, which they will carry home with them when they return to their own capital. See l. 166, note.

170. *Prætextate manners.*] See sat. i. 78, note. Rome's noble crimes. Holyday. As we should express it—the fashionable vices of the great. The persons who wore the prætexta, were magistrates, priests, and noblemen's children till the age of seventeen.

— *Artaxata.*] The chief city of Armenia the Greater, (situate on the river Araxes,) built by Artaxias, whom the Armenians made their king. It was taken by Pompey, who spared both the city and the inhabitants: but, in Nero's reign, Corbulo the commander in chief of the Roman forces in the East, having forced Tiridates, king of Armenia, to yield up Artaxata, levelled it with the ground. See ANT. Univ. Hist. vol. ix. 484.

This city is called Artaxata-orum, plur. or Artaxata-æ, sing. See AINSW.

It is probable that the poet mentions Artaxata, on account of the fact which is recorded, l. 164, 5; but he may be understood, by this instance, to mean, that every country and people would become corrupt, as they had less or more to do with Rome.

END OF THE SECOND SATIRE.

SATIRA III.

ARGUMENT.

Juvenal introduces Umbricius, an old friend of his, taking his departure from Rome, and going to settle in a country retirement at Cumæ. He accompanies Umbricius out of town: and, before they take leave of each other, Umbricius tells his friend Juvenal

QUAMVIS digressu veteris confusus amici,
Laudo tamen vacuis quod sedem figere Cumis
Destinet, atque unum civem donare Sibyllæ.
Janua Baiarum est, et gratum littus amœni
Secessûs. Ego vel Prochyta præpono Suburræ. 5
Nam quid tam miserum, tam solum vidinus, ut non
Deterius credas horrere incendia, lapsus
Tectorum assiduos, ac mille pericula sævæ

Line 2. Cumæ.] An ancient city of Campania near the sea. Some think it had its name from *κυματα*, waves: the waves, in rough weather, dashing against the walls of it. Others think it was so called from its being built by the Cumæi of Asia. *PLIN.* iii. 4. Juvenal calls it empty in comparison with the populousness of Rome: it was, now, probably, much decayed, and but thinly inhabited: on this account it might be looked upon as a place of leisure, quiet, and retirement; all which may be understood by the word *vacuis*.

3. The Sibyl.] Quasi *οὐρα βελη*, Dei consilium. *AINSW.* The Sibyls were women, supposed to be inspired with the spirit of prophecy. Authors are not agreed as to the number of them; but the most famous was the Cumæan, so called from having her residence at Cumæ. Umbricius was now going to bestow, donare, one citizen on this abode of the Sibyl, by taking up his residence there. See *VIRG. Æn.* vi. l. 10. et seq.

4. The gate of Baiæ.] Passengers from Rome to Baiæ were to pass through Cumæ; they went in on one side, and came out on the other, as through a gate.

— *Baiæ.]* A delightful city of Campania, of which *HOR.* lib. i. epist. i. l. 83.

Nullus in orbe sinus Baiis præluet amœnis.

Here were fine warm springs and baths, both pleasant and healthful; on which account it was much resorted to by the nobility and

SATIRE III.

ARGUMENT.

the reasons which had induced him to retire from Rome : each of which is replete with the keenest satire on its vicious inhabitants.— Thus the Poet carries on his design of inveighing against the vices and disorders which reigned in that city.

THO' troubled at the departure of an old friend,
I yet approve that to fix his abode at empty Cumæ
He purposes, and to give one citizen to the Sibyl.
It is the gate of Baiæ, and a grateful shore of pleasant
Retirement. I prefer even Prochyta to Suburra : 5
For what so wretched, so solitary do we see, that you
Would not think it worse to dread fires, the continual
Falling of houses, and a thousand perils of the fell

gentry of Rome, many of whom had villas there for their summer residence. It forms part of the bay of Naples.

4. *A grateful shore.*] Gratum—grateful, here, must be understood in the sense of agreeable, pleasant. The whole shore, from Cumæ to Baiæ, was delightfully pleasant, and calculated for the most agreeable retirement. See the latter part of the last note.

5. *Prochyta.*] A small rugged island in the Tyrrhenian sea, desert and barren.

— *Suburra.*] A street in Rome, much frequented, but chiefly by the vulgar, and by women of ill fame. Hence MART. vi. 66.

Famæ non nimium bonæ puella,
Quales in mediâ sedent Suburrâ.

6. *For what so wretched, &c.*] Solitary and miserable as any place may be, yet it is better to be there than at Rome, where you have so many dangers and inconveniences to apprehend.

7. *Fires.*] House-burnings—to which populous cities, from many various causes, are continually liable.

8. *Falling of houses.*] Owing to the little care taken of old and ruinous buildings. Propertius speaks of the two foregoing dangers.

Præterea domibus flammam, domibusque ruinam.

8—9. *The fell city.*] That habitation of daily cruelty and mischief.

Urbis, et Augusto recitantes mense poëtas ?
 Sed dum tota domus rhedâ componitur unâ,
 Substitit ad veteres arcus, madidamque Capenam:
 Hic, ubi nocturnæ Numa constituebat amicæ,
 Nunc sacri fontis nemus, et delubra locantur
 Judæis: quorum cophinus, sænumque supellex.

10

9. *And poets reciting.*] Juvenal very humourously introduces this circumstance among the calamities and inconveniences of living at Rome, that even in the month of August, the hottest season of the year, when most people had retired into the country, so that one might hope to enjoy some little quiet, even then you were to be teased to death, by the constant din of the scribbling poets reciting their wretched compositions, and forcing you to hear them. Comp. sat. i. l. 1—14. where our poet expresses his peculiar aversion to this.

10. *His whole house, &c.*] While all his household furniture and goods were packing up together in one waggon, (as rheda may here signify). Umbritius was moving all his bag and baggage, (as we say,) and, by its taking up no more room, it should seem to have been very inoderate in quantity.

11. *He stood still.*] He may be supposed to have walked on out of the city, attended by his friend Juvenal, expecting the vehicle with the goods to overtake him, when loaded: he now stood still to wait for its coming up; and in this situation he was, when he began to tell his friend his various reasons for leaving Rome, which are just so many strokes of the keenest satire upon the vices and follies of its inhabitants.

— *At the old arches.*] The ancient triumphal arches of Romulus, and of the Horatii, which were in that part. Or perhaps the old arches of the aqueducts might here be meant.

— *Wet Capena.*] One of the gates of Rome, which led towards Capua: it was sometimes called Triumphalis, because those who rode in triumph passed through it—it was also called Fontinalis, from the great number of springs that were near it, which occasioned building the aqueducts, by which the water was carried by pipes into the city; hence Juvenal calls it madidam Capenam. Here is the spot where Numa used to meet the goddess Ægeria.

12. *Numa.*] Pompilius—successor to Romulus.

— *Nocturnal mistress.*] The more strongly to recommend his laws, and the better to instil into the Romans a reverence for religion, he persuaded them, that, every night, he conversed with a goddess, or nymph, called Ægeria, from whose mouth he received his whole form of government, both civil and religious; that their place of meeting was in a grove without the gate Capena, dedicated to the muses, wherein was a temple consecrated to them and to the goddess Ægeria, whose fountain waters the grove—for she is fabled to have wept herself into a fountain, for the death of Numa. This fountain, grove, and temple, were let out to the Jews, at a yearly rent, for habitation; they having been driven out of the city by

City, and poets reciting in the month of August?
 But while his whole house is put together in one vehicle, 10
 He stood still at the old arches, and wet Capena;
 Here, where Numa appointed his nocturnal mistress,
 Now the grove of the sacred fountain, and the shrines are hired
 To the Jews: of whom a basket and hay are the household stuff.

Domitian, and compelled to lodge in these places, heretofore sacred to the muses. *Delubra* is a general term for places of worship. See AINSW. By the phrase *nocturnæ amicæ constituebat*, Juvenal speaks as if he were describing an intrigue, where a man meets his mistress by appointment at a particular place: from this we can be at no loss to judge of our poet's very slight opinion of the reality of the transaction.

14. *A basket and hay, &c.*] These were all the furniture which these poor creatures had—the sum total of their goods and chattels. This line has been looked upon as very difficult to expound. Some commentators have left it without any attempt to explain it. Others have rather added to, than diminished from, whatever its difficulty may be. They tell us, that these were the marks, not of their poverty, but, by an ancient custom, of their servitude in Ægypt, where, in baskets, they carried hay, straw, and such things, for the making of brick, and in such like labours. See Exod. v. 7—18. This comment, with the reasons given to support it, we can only say, is very far fetched, and is not warranted by any account we have of the Jewish customs.

Others say, that the hay was to feed their cattle—But how could these poor Jews be able to purchase, or to maintain, cattle, who were forced to beg in order to maintain themselves? Others—that the hay was for their bed on which they lay—but neither is this likely; for the poet, sat. vi. 541. describes a mendicant Jewess, as coming into the city, and leaving her basket and hay behind her; which implies, that the basket and hay were usually carried about with them when they went a begging elsewhere. Now it is not to be supposed that they should carry about so large a quantity of hay, as served them to lie upon when at home in the grove.

It is clear that the basket and hay are mentioned together here, and in the other place of sat. vi. from whence I infer, that they had little wicker baskets in which they put the money, provisions, or other small alms which they received of the passers by, and, in order to stow them the better, and to prevent their dropping through the interstices of the wicker, put wisps of hay, or dried grass, in the inside of the baskets. These Jew beggars were as well known by baskets with hay in them, as our beggars are by their wallets, or our soldiers by their knapsacks. Hence the Jewess, sat. vi. left her basket and hay behind her when she came into the city, for fear they should betray her, and subject her to punishment for infringing the emperor's order against the Jews coming into the city. Her manner of begging too, by a whisper in the ear, seems to confirm this supposition. The Latin *cophinus* is the same as Gr. *κοφινος*—

Omnis enim populo mercedem pendere jussa est 15
 Arbor, et ejectis mendicat sylva Camœnis.
 In vallem Ægeriæ descendimus, et speluncas
 Dissimiles veris: quanto præstantius esset
 Nunen aquæ, viridi si margine clauderet undas
 Herba, nec ingenuum violarent marmora tophum? 20
 Hic tunc Umbritius: quando artibus, inquit, honestis
 Nullus in urbe locus, nulla emolumenta laborum,
 Res hodie minor est, here quam fuit, atque eadem cras
 Deteret exiguis aliquid; proponimus illuc
 Ire, fatigatas ubi Dædalus exiit alas: 25
 Dum nova canities, dum prima, et recta senectus;

which is used several times in the New Testament to denote a provision-basket, made use of among the Jews. See Matt. xiv. 20. Matt. xvi. 9, 10. Mark vi. 43. Mark viii. 19, 20. Luke ix. 17. Joh. vi. 13.

15. *To pay a rent.*] The grove being let out to the Jews, every tree, as it were, might be said to bring in a rent to the people at Rome. The poet seems to mention this, as a proof of the public avarice, created by the public extravagance, which led them to hire out these sacred places, for what they could get, by letting them to the poor Jews, who could only pay for them out of what they got by begging.

16. *The wood begs, &c.*] *i. e.* The Jews, who were now the inhabitants of the wood, (meton.) were all beggars; nothing else was to be seen in those once sacred abodes of the muses, who were now banished.

17. *We descend, &c.*] Umbritius and Juvenal sauntered on, till they came to that part of the grove which was called the vale of Ægeria, so called, probably, from the fountain, into which she was changed, running there.

17—18. *And into caves unlike the true.*] These caves, in their primitive state, were as nature formed them, but had been profaned with artificial ornaments, which had destroyed their native beauty and simplicity.

18. *How much better.*] How much more suitably situated.

19. *The deity of the water.*] Each fountain was supposed to have a nymph, or naiad, belonging to it, who presided over it as the goddess of the water—Ægeria may be supposed to be here meant.

— *If, with a green margin, &c.*] If, instead of ornamenting the banks with artificial borders made of marble, they had been left in their natural state, simple and unadorned by human art, having no other margin but the native turf, and the rude stone (tophum) which was the genuine produce of the soil. These were once consecrated in honour of the fountain-nymph, but had now been violated and destroyed, in order to make way for artificial ornaments of marble, which Roman luxury and extravagance had put in their place.

For every tree is commanded to pay a rent to the people : 15
 And the wood begs, the muses being ejected.
 We descend into the vale of Ægeria, and into caves
 Unlike the true ; how much better might have been
 The deity of the water, if, with a green margin, the grass inclosed
 The waters, nor had marbles violated the natural stone ? 20
 Here then Umbritius :—Since for honest arts, says he,
 There is no place in the city, no emoluments of labour,
 One's substance is to-day less than it was yesterday, and the same,
 to-morrow,
 Will diminish something from the little : we propose thither
 To go, where Dædalus put off his weary wings, 25
 While greyness is new, while old age is fresh and upright,

21. *Here then Umbritius.*] Juvenal and his friend Umbritius, being arrived at this spot, at the profanation of which they were both equally scandalized, Umbritius there began to inveigh against the city of Rome, from which he was now about to depart, and spake as follows.

— *Honest arts.*] Liberal arts and sciences, such as poetry, and other literary pursuits, which are honourable. Comp. sat. vii. 1—6. *Honestis artibus*, in contradistinction to the dishonest and shameful methods of employment, which received countenance and encouragement from the great and opulent. Umbritius was himself a poet. See this sat. i. 321, 2.

22. *No emoluments of labour.*] Nothing to be gotten by all the pains of honest industry.

23. *One's substance, &c.*] Instead of increasing what I have, I find it daily decrease ; as I can get nothing to replace what I spend, by all the pains I can take.

— *And the same, to-morrow, &c.*] This same poor pittance of mine, will to-morrow be wearing away something from the little that is left of it to-day ; and so I must find myself growing poorer from day to day. *Deteret* is a metaphorical expression, taken from the action of the file, which gradually wears away and diminishes the bodies to which it is applied. So the necessary expenses of Umbritius and his family were wearing away his substance, in that expensive place, which he determines to leave, for a more private and cheaper part of the country.

24. *We propose.*] *i. e.* I and my family propose—or proponimus for propono. *Synec.*

25—6. *Thither to go.*] *i. e.* To Cumæ, where Dædalus alighted after his flight from Crete.

26. *Greyness is new.*] While grey hairs, newly appearing, warn me that old age is coming upon me.

— *Fresh and upright.*] While old age in its first stage appears, and I am not yet so far advanced as to be bent double, but am able to hold myself upright. The ancients supposed old age first to commence about the 46th year. *Cic. de Senectute.* Philosophers

Dum superest Lachesi quod torqueat, et pedibus me
 Porto meis, nullo dextram subeunte bacillo,
 Cedamus patriâ ; vivant Arturius istic,
 Et Catulus : maneant qui nigra in candida vertunt,
 Quis facile est ædem conduceere, flumina, portus,
 Siccandam eluviem, portandum ad busta cadaver,
 Et præbere caput dominâ venale sub hastâ.

30

(says Holyday) divide man's life according to its several stages.—
 First : infantia to three or four years of age.—Secondly : pueritia,
 thence to ten. From ten to eighteen, pubertas. Thence to twenty-
 five, adolescentia. Then juvenus, from twenty-five to thirty-five or
 forty. Thence to fifty, ætas virilis. Then came senectus prima et
 rec. a till sixty-five ; and then ultima et decrepita till death.

27. *While there remains to Lachesis, &c.*] One of the three des-
 tinies : she was supposed to spin the thread of human life.

The Parcæ, or poetical fates or destinies, were Clotho, Lachesis,
 and Atropos. The first held the distaff—the second drew out, and
 spun the thread, which the last cut off when finished.

— *And on my feet, &c.*] While I can stand on my own legs,
 and walk without the help of a staff.

29. *Let us leave, &c.*] Let me, and all that belongs to me, take
 an everlasting farewell of that detested city, which, though my native
 place, I am heartily tired of, as none but knaves are fit to live there.

29—30. *Arturius and Catulus.*] Two knaves, who, from very
 low life, had raised themselves to large and affluent circumstances.
 Umbritius seems to introduce them as examples, to prove that such
 people found more encouragement in Rome, than the professors of
 the liberal arts could hope for. See before, l. 21. note 2.

30. *Let those stay, &c.*] He means those, who by craft and sub-
 tlety could utterly invert and change the appearances of things, mak-
 ing virtue appear as vice, and vice as virtue—falsehood as truth, and
 truth as falsehood.—Such were Arturius and Catulus.

31. *To hire a building.*] The word ædem, here being joined with
 other things of public concern, such as rivers, ports, &c. seems to
 imply their hiring some public buildings, of which they made money ;
 and it should seem, from these lines, that the several branches of the
 public revenue and expenditure, were farmed out to certain contrac-
 tors, who were answerable to the ædiles, and to the other magistrates,
 for the due execution of their contracts. Juvenal here seems to point
 at the temples, theatres, and other public buildings, which were thus
 farmed out to these people, who, from the wealth which they had
 acquired, and of course from their responsibility, could easily pro-
 cure such contracts, by which they made an immense and exorbitant
 profit. *Ædis*—is—signifies any kind of edifice. *ANSW.* Omne æde-
 ficium ædis dicitur.

— *Rivers.*] Fisheries perhaps, by hiring which, they monop-

While there remains to Lachesis what she may spin, and on my feet
 Myself I carry, no staff sustaining my hand,
 Let us leave our native soil : let Arturius live there,
 And Catulus : let those stay who turn black into white. 30
 To whom it is easy to hire a building, rivers, ports,
 A sewer to be dried, a corpse to be carried to the pile,
 And to expose a venal head under the mistress-spear.

lized them, so as to distress others, and enrich themselves—or the carriage of goods upon the rivers, for which a toll was paid—or, by flumina, may here be meant, the beds of the rivers, hired out to be cleaned and cleared at the public expense.

31. *Ports.*] Where goods were exported and imported ; these they rented, and thus became farmers of the public revenue, to the great grievance of those who were to pay the duties, and to the great emolument of themselves, who were sure to make the most of their bargain.

32. *A sewer to be dried.*] Eluvies signifies a sink or common-sewer ; which is usual in great cities, to carry off the water and filth that would otherwise incommode the houses and streets, From eluo, to wash out, wash away.

These contractors undertook the opening and clearing these from the stoppages to which they were liable, and by which, if not cleansed, the city would have been in many parts overflowed. There was nothing so mean and filthy, that these two men would not have undertaken for the sake of gain. Here we find them scavengers.

— *A corpse, &c.*] Busta were places where dead bodies were burned—also graves and sepulchres. AINSW. Bustum from ustum. Sometimes these people hired or farmed funerals, contracting for the expense at such a price. In this too they found their account.

33. *And to expose, &c.*] These fellows sometimes were mangones, sellers of slaves, which they purchased, and then sold by auction. See PERS. vi. 76, 7.

— *The mistress-spear.*] Domina hasta. It is difficult to render these two substantives literally into English, unless we join them, as we frequently do some of our own—as in master-key, queen-bee, &c.

We read of the hasta decemviralis which was fixed before the courts of justice. So of the hasta centumviralis, also fixed there. A spear was also fixed in the forum where there was an auction, and was a sign of it : all things sold there were placed near it, and were said to be sold—*under the spear*. Hence (by meton.) hasta is used, by Cicero and others, to signify an auction, or public sale of goods. The word domina seems to imply, the power of disposal of the property in persons and things sold there, the possession and dominion over which were settled by this mode of sale, in the several

Quondam hi cornicines, et municipalis arenæ
 Perpetui comites, notæque per oppida buccæ, 35
 Munera nunc edunt, et verso pollice vulgi
 Quemlibet occidunt populariter : inde reversi
 Conducunt foricas : et cur non omnia? cum sint
 Quales ex humili magna ad fastigia rerum
 Extollit, quoties voluit Fortuna jocari. 40
 Quid Romæ faciam? mentiri nescio : librum,
 Si malus est, nequeo laudare, et poscere : motus
 Astrorum ignoro: funus promittere patris

purchasers. So that the spear, or auction, might properly be called *domina*, as ruling the disposal of persons and things.

34. *These, in time past, horn-blowers.*] Such was formerly the occupation of these people; they had travelled about the country, from town to town, with little paltry shows of gladiators, fencers, wrestlers, stage-players, and the like, sounding horns to call the people together—like our trumpeters to a puppet-show.

— *Municipal theatre.*] *Municipium* signifies a city or town-corporate, which had the privileges and freedom of Rome, and at the same time governed by laws of its own, like our corporations. *Municipalis* denotes any thing belonging to such a town. Most of these had *arenæ*, or theatres, where strolling companies of gladiators, &c. (like our strolling players,) used to exhibit. They were attended by horn-blowers and trumpeters, who sounded during the performance.

35. *Cheeks known, &c.*] Blowers on the horn, or trumpet, were sometimes called *buccinatores*, from the great distension of the cheeks in the action of blowing. This, by constant use, left a swollen appearance on the cheeks, for which these fellows were well known in all the country towns. Perhaps *buccæ* is here put for *buccinæ*, the horns, trumpets, and such wind instruments as these fellows strolled with about the country. See AINSW. *Bucca*, No. 3.

36. *Now set forth public shows.*] *Munera*, so called because given to the people at the expense of him who set them forth. These fellows, who had themselves been in the mean condition above described, now are so magnificent, as to treat the people with public shows of gladiators at the Roman theatre.

— *The people's thumb, &c.*] This alludes to a barbarous usage at fights of gladiators, where, if the people thought he that was overcome behaved like a coward, without courage or art, they made a sign for the vanquisher to put him to death, by clenching the hand, and holding or turning the thumb upward. If the thumb were turned downward, it was a signal to spare his life.

37. *Whom they will, &c.*] These fellows, by treating the people with shows, had grown so popular, and had such influence among the vulgar, that it was entirely in their power to direct the spectators, as to the signal for life or death, so that they either killed or

These, in time past, horn-blowers, and on a municipal theatre
 Perpetual attendants, and cheeks known through the towns, 35
 Now set forth public shows, and, the people's thumb being turned,
 Kill whom they will, as the people please: thence returned
 They hire jakes: and why not all things? since they are
 Such, as, from low estate, to great heights of circumstances
 Fortune raises up, as often as she has a mind to joke. 40
 What can I do at Rome? I know not to lie: a book
 If bad, I cannot praise, and ask for: the motions
 Of the stars I am ignorant of: the funeral of a father to promise

saved by directing the pleasure of the people. See AINSW. Popu-
 lariter, No. 2.

37. *Thence returned, &c.*] Their advancement to wealth did not
 alter their mean pursuits; after returning from the splendour of the
 theatre, they contract for emptying bog-houses of their soil and
 filth. Such were called at Rome—*foricarii* and *latrinarii*—with
 us—nightmen.

38. *Why not all things?*]

Why hire they not the town, not every thing,
 Since such as they have fortune in a string? DRYDEN.

39. *Such, as, from low estate.*] The poet here reckons the ad-
 vancement of such low people to the height of opulence, as the
 sport of fortune, as one of those frolics which she exercises out of
 mere caprice and wantonness, without any regard to desert. See HOR.
 lib. i. ode xxxiv. l. 14—16. and lib. iii. ode xxix. l. 49—52.

40. *Fortune.*] Had a temple and was worshipped as a goddess.
 The higher she raised up such wretches, the more conspicuously
 contemptible she might be said to make them, and seemed to joke,
 or divert herself, at their expense. See sat. x. 366.

41. *I know not to lie.*] Dissemble, cant, flatter, say what I do
 not mean, seem to approve what I dislike, and praise what in my
 judgment I condemn. What then should I do at Rome, where this
 is one of the only means of advancement?

42. *Ask for.*] It was a common practice of low flatterers, to
 commend the writings of rich authors, however bad, in order to in-
 gratiate themselves with them, and be invited to their houses: they
 also asked, as the greatest favour, for the loan or gift of a copy,
 which highly flattered the composers. This may be meant by *pos-
 cere*, in this place. See HOR. Art. Poet. l. 419—37. Martial
 has an epigram on this subject. Epgr. xlviii. lib. vi.

Quod tam grande *sedes* clamat tibi turba togata,
 Non tu, Pomponi, *cana* diserta tua est.

Pomponius, thy wit is extoll'd by the rabble,
 'Tis not thee they commend—but the cheer at thy table.

42—3. *Motions of the stars. &c.*] I have no pretensions to skill
 in astrology.

43. *The funeral of a father, &c.*] He hereby hints at the profl-

Nec volo, nec possum: ranarum viscera nunquam
 Inspexi: ferre ad nuptam quæ mittit adulter, 45
 Quæ mandat, nōrint alii: me nemo ministro
 Fur erit; atque ideo nulli comes exeo, tanquam
 Mancus, et extinctæ corpus non utile dextræ.
 Quis nunc diligitur, nisi conscius, et cui fervens
 Æstuat occultis annimus, semperque tacendis? 50
 Nil tibi se debere putat, nil conferet unquam,
 Participem qui te secreti fecit honesti.
 Carus erit Verri, qui Verrem tempore, quo vult,
 Accusare potest. Tanti tibi non sit opaci

gacy and want of natural affection in the young men who wished the death of their fathers, and even consulted astrologers about the time when it might happen; which said pretended diviners cozened the youths out of their money, by pretending to find out the certainty of such events by the motions or situations of the planets.

This, says Umbritius, I neither can, nor will do.

44. *The entrails of toads.*] Rana is a general word for all kinds of frogs and toads.

The language here is metaphorical, and alludes to augurs inspecting the entrails of the beasts slain in sacrifice, on the view of which they drew their good or ill omens.

Out of the bowels of toads, poisons, charms, and spells, were supposed to be extracted. Comp. sat. i. 70. sat. vi. 658. Umbritius seems to say—"I never foretold the death of fathers, or of other rich relations; nor searched for poison, that my predictions might be made good by the secret administration of it." Comp. sat. vi. 563—7.

45. *To carry to a married woman.*] I never was pimp, or go-between, in carrying on adulterous intrigues, by secretly conveying love-letters, presents, or any of those matters which gallants give in charge to their confidants. I leave this to others.

46. *I assisting, &c.*] No villainy will ever be committed by my advice or assistance.

47. *I go forth, &c.*] For these reasons I depart from Rome, quite alone, for I know none to whom I can attach myself as a companion, so universally corrupt are the people.

48. *Maimed.*] Like a maimed limb, which can be of no service in any employment: just as unfit am I for any employment which is now going forward in Rome.

— *A useless body, &c.*] As the body, when the right-hand, or any other limb that once belonged to it, is lost and gone, is no longer able to maintain itself by laborious employment, so I, having no inclination or talents, to undergo the drudgery of vice of any kind, can never thrive at Rome.

Some copies read—*extincta dextra*—abl. abs. the right-hand being lost. The sense amounts to the same.

49. *Unless conscious.*] Who now has any favour, attention, or

I neither will, nor can: the entrails of toads I never
 Have inspected: to carry a married woman what an adulterer sends 45
 What he commits to charge, let others know: nobody, I assisting,
 Shall be a thief; and therefore I go forth a companion to none, as
 Maimed, and the useless body of an extinct right-hand.
 Who now is loved, unless conscious, and whose fervent
 Mind boils with things hidden, and ever to remain in silence? 50
 He thinks he owes you nothing, nothing will he bestow,
 Who hath made you partaker of an honest secret.
 He will be dear to Verres, who Verres, at any time he will,
 Can accuse. Of so much value to you let not of shady

regard shewn him, but he who is conscious, privy to, acquainted
 with, the wicked secrets of others?

49—50. *Fervent mind boils, &c.*] Is in a ferment, agitated between
 telling and concealing what has been committed to its confidence:
 The words *fervens* and *æstuat* are, in this view, metaphorical, and
 taken from the raging and boiling of the sea, when agitated by a
 stormy wind. *Fervet vertigine pontus. Ov. Met. xi. 549. So,*
æstquare semper fretum. CURT. iv. 9. AINSW. Æstuo, No. 4.

Hence *æstuans* signifies—boiling with any passion, when applied
 to the mind. *Animo æstuante reditum ad vada retulit. Catull. See*
AINSW. See Is. lvii. 20.

Or we may give the words another turn, as descriptive of the
 torment and uneasiness of mind which these men must feel, in hav-
 ing become acquainted with the most flagitious crimes in others, by
 assisting them, or partaking with them in the commission of them,
 and which, for their own sakes, they dare not reveal, as well as from
 the fear of those by whom they are intrusted.

Who now is lov'd but he who loves the times,
 Conscious of close intrigues, and dipp'd in crimes:
 Lab'ring with secrets which his bosom burn,
 Yet never must to public light return.

DRYDEN.

51. *He thinks he owes you nothing, &c.*] Nobody will think
 himself obliged to you for concealing honest and fair transactions,
 or think it incumbent on him to buy your silence by conferring fa-
 vours on you.

53. *Verres.*] See sat. ii. 26, note. Juvenal mentions him here
 as an example of what he has been saying. Most probably, under
 the name of Verres, the poet means some characters then living, who
 made much of those who had them in their power by being ac-
 quainted with their secret villainies, and who, at any time, could
 have ruined them by a discovery.

54—5. *Shady Tugus.*] A river of Spain, which discharges itself
 into the ocean near Lisbon, in Portugal. It was anciently said to
 have golden sands. It was called *opacus*, dark, obscure, or shady,
 from the thick shade of the trees on its banks.

Omnis arena Tagi, quodque in mare volvitur aurum, 55
 Ut somno careas, ponendaque præmia sumas
 Tristis, et a magno semper timearis amico.

Quæ nunc divitibus gens acceptissima nostris,
 Et quos præcipue fugiam, properabo fateri;
 Nec pudor obstat. Non possum ferre, Quirites, 60
 Græcam urbem: quamvis quota portio facis Achææ?
 Jampridem Syrus in Tiberim defluxit Orontes,

*Æstus serenos aureo franges Tago
 Obscurus umbris arborum.*

MART. lib. i. epigr. 50.

Or opacus may denote a dusky turbid appearance in the water.

56. *That you should want sleep, &c.*] O thou, whoë'er thou art, that may be solicited to such criminal secrecy by the rich and great, reflect on the misery of such flagitious confidence, and prefer the repose of a quiet and easy conscience, to all the golden sands of Tagus, to all the treasures which it can roll into the sea! These would make you but ill amends for sleepless nights, when kept awake by guilt and fear.

— *Accept rewards to be rejected.*] *i. e.* Which ought to be rejected—by way of hush-money, which, so far, poor wretch, from making you happy, will fill you with shame and sorrow, and which, therefore, are to be looked upon as abominable, and to be utterly refused, and laid aside. *Ponenda*, lit.—to be laid down—but here it has the sense of—abominanda—respuenda—rejicienda—abneganda. See HOR. lib. iii. od. ii. l. 19.

57. *Fear'd, &c.*] The great man who professes himself your friend, and who has heaped his favours upon you in order to bribe you to silence, will be perpetually betraying a dread of you, lest you should discover him. The consequence of which, you may have reason to apprehend, may be his ridding himself of his fears by ridding the world of you, lest you should prove like others—*magni delator amici*. See sat. i. 33. But whether the great man betrays this fear or not, you may be certain he will be constantly possessed with it; and a much greater proof of this you cannot have, than the pains he takes to buy your silence. When he grows weary of this method, you know what you may expect. Alas! can all the treasures of the whole earth make it worth your while to be in such a situation! *Comp. l. 113.*

58. *What nation, &c.*] *Umbricitus* proceeds in his reasons for retiring from Rome. Having complained of the sad state of the times, insomuch that no honest man could thrive there, he now attacks the introduction of Grecians and other foreigners, the fondness of the rich and great towards them, and the sordid arts by which they raised themselves.

60. *Nor shall shame hinder.*] In short, I'll speak my mind without reserve, my modesty shall not stand in my way.

— *O Romans.*] *Quirites*—this anciently was a name for the Sabines, from the city Cures, or from quirs, a sort of spear used by them: but after their union with the Romans this appellation

Tagus the whole sand be, and the gold which is rolled into the sea, 55
That you should want sleep, and should accept rewards to be re-
jected,

Sorrowful, and be always feared by a great friend.

What nation is now most acceptable to our rich men,

And whom I would particularly avoid, I will hasten to confess :

Nor shall shame hinder. O Romans, I cannot bear

60

A Grecian city : tho' what is the portion of Achæan dregs ?

Some while since Syrian Orontes has flow'd into the Tiber,

was used for the Roman people in general. The name Quirinus was first given to Romulus. See sat. ii. 133.

Probably the poet used the word Quirites here, as reminding them of their ancient simplicity of manners and dress, by way of contrast to their present corruption and effeminacy in both ; owing, very much, to their fondness of the Greeks and other foreigners, for some time past introduced among them.

61. *A Grecian city.*] Meaning Rome—now so transformed from what it once was, by the rage which the great people had for the language, manners, dress, &c. of those Greeks whom they invited and entertained, that, as the inferior people are fond of imitating their superiors, it was not unlikely that the transformation might become general throughout the whole city ; no longer Roman, but Grecian. Umbricius could not bear the thought.

— *Tho' what is the portion, &c.*] Though, by the way, if we consider the multitudes of other foreigners, with which the city now abounds, what, as to numbers, is the portion of Greeks ? they are comparatively few. See sat. xiii. 157. *Hæc quota pars scelerum, &c.* What part is this (*i. e.* how small a part or portion) of the crimes, &c.

— *Achæan dregs.*] Achæa, or Achaia, signifies the whole country of Greece, anciently called Danaë, whence the Greeks are called Danaï. *AINSW.* Dregs—metaph. taken from the foul, turbid, filthy sediment which wine deposits at the bottom of the cask. A fit emblem of these vile Greeks, as though they were the filth and refuse of all Greece.

Sometimes the word Achæa, or Achaia, is to be understood in a more confined sense, and denotes only some of that part of Greece called Peloponnesus, or Pelops' island, now the Morea, anciently divided into Arcadia, and Achaia, of which Corinth was the capital: the inhabitants of this city were proverbially lewd and wicked—*κορυνθιαισμι* was a usual phrase to express doing acts effeminacy, lewdness, and debauchery—what then must the dregs of Corinth, and its environs have been ? See 1 Cor. vi. 9—11, former part.

62. *Syrian Orontes.*] Orontes was the greatest river of Syria, a large country of Asia. Umbricius had said (at l. 61.) that the portion of Grecians was small in comparison ; he now proceeds to explain himself, by mentioning the inundation of Syrians, and other

Et linguam, et mores, et cum tibicine chordas
 Obliquas, necnon gentilia tympana secum
 Vexit, et ad Circum jussas prostare puellas.
 Ite, quibus grata est pictâ lupa Barbara mitrâ.

65

Rusticus ille tuus sumit trechedipna, Quirine,
 Et ceromatico fert niceteria collo.

Asiatic strangers, who had for some time been flocking to Rome : these were in such numbers from Syria, and they had so introduced their eastern manners, music, &c. that one would fancy one's self on the banks of the Orontes, instead of the Tiber. The river Orontes is here put for the people who inhabited the tract of country through which it ran. Meton. So the Tiber for the city of Rome, which stood on its banks.

62. *Has flow'd.*] Metaph. This well expresses the idea of the numbers, as well as the mischiefs they brought with them, which were now overwhelming the city of Rome, and utterly destroying the morals of the people.

63. *With the piper.*] Tibicen signifies a player on a flute, or pipe. A minstrel. They brought eastern musicians, as well as musical instruments. The flute was an instrument whose soft sound tended to mollify and enervate the mind.

63—4. *Harp oblique.*] Chordas, literally strings ; here it signifies the instruments, which, being in a crooked form, the strings must of course be obliquely placed.

64. *National timbrels.*] Tabours, or little drums, in form of a hoop, with parchment distended over it, and bits of brass fixed to it to make a jingling noise ; which the eastern people made use of, as they do to this day, at their feasts and dancings, and which they beat with the fingers.

64—5. *With itself hath brought.*] As a river, when it breaks its bounds, carries along with it something from all the different soils through which it passes, and rolls along what it may meet with in its way ; so the torrent of Asiatics has brought with it, from Syria to Rome, the language, morals, dress, music, and all the enervating and effeminate vices of the several eastern provinces from whence it came.

65. *And girls bidden to expose, &c.*] Prosto, in this connexion, as applied to harlots, means to be common, and ready to be hired of all comers for money. For this purpose, the owners of these Asiatic female slaves ordered them to attend at the Circus, where they might pick up gallants, and so made a gain of their prostitution. Or perhaps they had stews in the cells and vaults which were under the great Circus, where they exercised their lewdness. See Holyday on the place, note f.

The word jussas may, perhaps, apply to these prostitutes, as expressive of their situation, as being at every body's command. Thus *Qv. lib. i. eleg. 10.*

Stat meretrix certo cuivis mercabilis ære,
 Et miserâs jussu corpore quatit opes.

And its language, and manners, and, with the piper, harp.
 Oblique, also its national timbrels, with itself
 Hath brought, and girls bidden to expose themselves for hiring at
 the Circus.— 65

Go ye, who like a Barbarian strumpet with a painted mitre.

That rustie of thine, O Quirinus, assumes a Grecian dress,
 And carries Grecian ornaments on his perfumed neck.

65. *Circus.*] There were several circi in Rome, which were places set apart for the celebration of several games: they were generally oblong, or almost in the shape of a bow, having a wall quite round, with ranges of seats for the convenience of spectators. The Circus-maximus, which is probably meant here, was an immense building; it was first built by Tarquinius Priscus, but beautified and adorned by succeeding princes, and enlarged to such a prodigious extent, as to be able to contain, in their proper seats, two hundred and sixty thousand spectators. See KENNETT, Ant. part II. book i. c. 4.

66. *Go ye, &c.*] Umbricitus may be supposed to have uttered this with no small indignation.

— *Strumpet.*] Lupa literally signifies a she-wolf—but an appellation fitly bestowed on common whores or bawds, whose profession led them to support themselves by preying at large on all they could get into their clutches. Hence a brothel was called lupanar. The Romans called all foreigners barbarians.

— *A painted mitre.*] A sort of turban, worn by the Syrian women as a part of their head-dress, ornamented with painted linen.

67. *O Quirinus.*] O Romulus, thou great founder of this now degenerate city! See note on l. 60.

— *That rustic of thine.*] In the days of Romulus, and under his government, the Romans were an hardy race of shepherds and husbandmen. See sat. ii. l. 74, and 127. Sat. viii. l. 274, 5. rough in their dress, and simple in their manners. But, alas! how changed!

— *A Grecian dress.*] Trechedipna—from τρεχω, to run, and δειπνον, a supper. A kind of garment in which they ran to other people's suppers. ANSW. It was certainly of Greek extraction, and though the form and materials of it are not described, yet we must suppose it of the soft, effeminate, or gawdy kind, very unlike the garb and dress of the ancient rustics of Romulus, and to speak a sad change in the manners of the people. Dryden renders the passage thus:

O Romulus, and father Mars, look down!
 Your herdsman primitive, your homely clown,
 Is turn'd a beau in a loose tawdry gown.

68. *Grecian ornaments.*] Niceteria—rewards for victories, as rings, collars of gold, &c. Prises. From Gr. νικη, victory.

— *On his perfumed neck.*] Ceromatico collo. The ceroma (Gr. κηρυμα, from κηρος, cera) was an oil tempered with wax, wherein wrestlers anointed themselves.

Hic altâ Sicyone, ast hic Amydonc relictâ,
 Hic Andro, ille Samo, hic Trallibus, aut Alabandis, 70
 Esquillas, dictumque petunt a vimine collem:
 Viscera magnarum domuum, dominique futuri.
 Ingenium velox, audacia perdita, sermo
 Promptus, et Isæo torrentior; ede quid illum
 Esse putes? quemvis hominem secum attulit ad nos: 75
 Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
 Augur, Schœnobates, Medicus, Magus: omnia novit.
 Græculus esuriens in cœlum, jusseris, ibit.

But what proofs of effeminacy, or depravation, doth the poet set forth in these instances?

Using wrestlers' oil, and wearing on the neck collars of gold, and other insignia of victory, if to be understood literally, seems but ill to agree with the poet's design, to charge the Romans with a loss of all former hardiness and manliness: therefore we are to understand this line in an ironical sense, meaning, that, instead of wearing collars of gold as tokens of victory, and rewards of courage and activity, their nictcria were tinkets and gewgaws, worn merely as ornaments, suitable to the effeminacy and luxury into which, after the example of the Grecians, Syrians, &c. they were sunk. By the ceroma he must also be understood to mean, that, instead of wrestlers' oil, which was a mere compound of oil and wax, their ceroma was some curious perfumed unguent with which they anointed their persons, their hair particularly, merely out of luxury. See sat. ii. 40—2. Thus Mr. Dryden:

His once unkem'd and horrid locks behold
 Stilling sweet oil, his neck enchain'd with gold:
 Aping the foreigners in every dress,
 Which, bought at greater cost, becomes him less.

69. *High Sicyon.*] An island in the Ægean sea, where the ground was very high. The Ægean was a part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called the Archipelago, and by the Turks, the White sea.

— *Amydon.*] A city of Macedonia.

70. *Andros.*] An island and town of Phrygia the Lesser, situate in the Ægean sea.

— *Samos.*] An island in the Ionian sea, west of the bay of Corinth, now under the republic of Venice, now Cephalonie.

— *Tralles.*] A city of Lesser Asia between Caria and Lydia.

— *Alabanda.*] A city of Caria in the Lesser Asia.

71. *Esquilia.*] The mons esquilinus, one of the seven hills in Rome; so called from *esculus*—a beech-tree, of which many grew upon it. See ANSW.

— *The hill named, &c.*] The collis viminalis, another of the seven hills on which Rome was built; so called from a wood or grove of osiers which grew upon it. There was an altar there to Jupiter, under the title of Jupiter Viminalis.

One leaving high Sicyon, but another, Amydon,
 He from Andros, another from Samos, another from Tralles, or
 Alabanda, 70

Seek the Esquilæ, and the hill named from an osier ;
 The bowels, and future lords, of great families.

A quick wit, desperate impudence, speech
 Ready, and more rapid than Isæus. Say—what do you
 Think him to be ? He has brought us with himself what man you
 please : 75

Grammarians, Rhetoricians, Geometricians, Painters, Anointers,
 Augurs, Rope-dancers, Physicians, Wizards : he knows all things.
 A hungry Greek will go into heaven, if you command.

These two parts of Rome may stand (by *synec.*) for Rome itself ;
 or perhaps these were parts of it where these foreigners chiefly set-
 tled.

72. *The bowels, &c.*] Insinuating themselves, by their art and
 subtlety, into the intimacy of great and noble families, so as to be-
 come their confidants and favourites, their vitals as it were, insomuch
 that, in time, they govern the whole : and, in some instances, be-
 come their heirs, and thus lords over the family possessions. See sat.
 ii. 58, notes. The wheedling and flattering of rich people, in order
 to become their heirs, are often mentioned in Juvenal—such people
 were called *captatores*.

73. *A quick wit.*] *Ingenium velox*—*Ingenium* is a word of many
 meanings : perhaps, here, joined with *velox*, it might be rendered, a
 ready invention.

— *Desperate impudence.*] That nothing can abash or dismay.

73—4. *Speech ready.*] Having words at will.

74. *Isæus.*] A famous Athenian orator, preceptor of Demosthe-
 nes. *Torrentior*, more copious, flowing with more precipitation and
 fulness, more like a torrent.

— *Say, &c.*] Now by the way, my friend, tell me what you
 imagine such a man to be—I mean of what calling or profession, or
 what do you think him qualified for ?

75 *What man, &c.*] Well, I'll not puzzle you with guessing,
 but at once inform you, that, in his own single person, he has brought
 with him every character that you can imagine : in short, he is a
 jack of all trades. As the French say—*C'est un valet à tout faire*.
 Or, as is said of the Jesuits—*Jesuitus est omnis homo*.

76. *Anointer.*] *Aliptes*, (from Gr. *αλειφω*, to anoint,) he that
 anointed the wrestlers, and took care of them. *ANSW.*

77. *He knows all things.*] Not only what I have mentioned, but
 so versatile is his genius, that nothing can come amiss to him. There
 is nothing that he does not pretend to the knowledge of.

78. *A hungry Greek.*] The diminutive *Græculus* is sarcastical,
q. d. Let my little Grecian be pinched with hunger, he would under-
 take any thing you bade him, however impossible or improbable—
 like another *Dædalus*, he would even attempt to fly into the air.

Ad summum non Maurus erät, nec Sarmata, nec Thrax,
 Qui sumpsit pennas, mediis sed natus Athenis. 80
 Horum ego non fugiam conchylia? me prior ille
 Signabit? fultusque toro meliore recumbet,
 Advectus Romam, quò prunà et coctona, vento?
 Usque adeò nihil est, quod nostra infantia cælum
 Hausit Aventini, baccâ nutrita Sabinâ? 85
 Quid!—quod adulandi gens prudentissima laudat
 Sermonem indocti, faciem deformis amici,
 Et longum invalidi collum cervicibus æquat
 Herculis, Antæum procul a tellure tenentis—
 Miratur vocem augustam, quâ deterius nec 90

79. *In fine, &c.*] Ad summum—upon the whole, be it observed, that the Greeks of old were a dexterous people at contrivance; for the attempt at flying was schemed by Dædalus, a native of Athens. No man of any other country has the honour of the invention.

81. *The splendid dress.*] Conchylia—shell-fish—the liquor thereof, made purple, or scarlet colour: called also murex.—Conchylium, by méton. signifies the colour itself; also garments dyed therewith, which were very expensive, and worn by the nobility and other great people.

Shall not I fly, fugiam, avoid the very sight of such garments, when worn by such fellows as these, who are only able to wear them by the wealth which they have gotten by their craft and imposition?

81—2. *Sign before me.*] Set his name before mine, as a witness to any deed, &c. which we may be called upon to sign.

82. *Supported by a better couch, &c.*] The Romans lay on couches at their convivial entertainments—these couches were ornamented more or less, some finer and handsomer than others, which were occupied according to the quality of the guests. The middle couch was esteemed the most honourable place, and so in order from thence. Must this vagabond Greek take place of me at table, says Umbritius, as if he were above me in point of quality and consequence? As we should say—Shall he sit above me at table? HOR. lib. ii. sat. viii. l. 20—3. describes an arrangement of the company at table.

83. *Brought to Rome.*] Advectus—imported from a foreign country, by the same wind, and in the same ship, with prunes, and little figs, from Syria. These were called coctona, or cottana, as supposed, from Heb. קטן little. MART. lib. xiii. 28. parva cottana.

Syria peculiaries habet arbores, in ficorum genere. Caricas, et minores ejus generis, quæ coctana vocant. PLIN. lib. xiii. c. 5.

Juvenal means to set forth the low origin of these people; that they, at first, were brought out of Syria to Rome, as dealers in small and contemptible articles. Or he may mean, that as slaves they made a part of the cargo, in one of these little trading vessels. See sat. i. 110, 11.

In fine—he was not a Moor, nor Sarmatian, nor Thracian,
 Who assumed wings, but born in the midst of Athens. 80
 Shall I not avoid the splendid dress of these? before me shall he
 Sign? and supported by a better couch shall he lie at table,
 Brought to Rome by the same wind as plumbs and figs?
 Is it even nothing that our infancy the air
 Of Aventinus drew, nourished by the Sabine berry? 85
 What!—because a nation, most expert in flattery, praises
 The speech of an unlearned, the face of a deformed friend.
 And equals the long neck of the feeble, to the neck of
 Hercules, holding Antæus far from the earth—
 Admires a squeaking voice: not worse than which, 90

85. *Aventinus, &c.*] One of the seven hills of Rome; so called from Avens, a river of the Sabines. AINSW. Umbritius here, with a patriotic indignation at the preference given to foreigners, asks—What! is there no privilege in having drawn our first breath in Rome? no pre-eminence in being born a citizen of the first city in the world, the conqueror and mistress of all those countries from whence these people came? Shall such fellows as these not only vie with Roman citizens, but be preferred before them?

— *Sabine berry.*] A part of Italy on the banks of the Tiber, once belonging to the Sabines, was famous for olives, here called *bacca Sabina*. But we are to understand all the nutritive fruits and produce of the country in general. Pro specie genus. Syn. In contradistinction to the *pruna et coctona*, l. 83.

86. *What!*] As if he had said—What! is all the favour and preference which these Greeks meet with, owing to their talent for flattery?—are they to be esteemed more than the citizens of Rome, because they are a nation of base sycophants?

87. *The speech, &c.*] Or discourse, talk, conversation, of some ignorant, stupid, rich patron, whose favour is basely courted by the most barefaced adulation.

— *Face of a deformed, &c.*] Persuading him that he is handsome; or that his very deformities are beauties.

88. *The long neck, &c.*] Compares the long crane-neck of some puny wretch, to the brawny neck and shoulders (*cervicibus*) of Hercules.

89. *Holding, &c.*] This relates to the story of Antæus, a giant of prodigious strength, who, when knocked down by Hercules, recovered himself by lying on his mother earth; Hercules therefore held him up in his left hand, between earth and heaven, and with his right hand dashed his brains out.

90. *Admires a squeaking voice.*] A squeaking, hoarse, croaking kind of utterance, as if squeezed in its passage by the narrowness of the throat—this he applauds with admiration.

— *Not worse, &c.*] He assimilates the voice so commended, to the harsh screaming sound of a cock when he crows; or rather to the noise which he makes when he seizes the hen, on approaching to

Ille sonat, quo mordetur gallina marito !
 Hæc eadem licet et nobis laudare : sed illis
 Creditur. An melior cum Thaidâ sustinet, aut cum
 Uxorem comædus agit, vel Dorida nullo
 Cultam palliolo ? mulier nempe ipsa videtur,
 Non persona loqui : vacua et plana omnia dicas
 Infra ventriculum, et tenui distantia rimâ.
 Nec tamen Antiochus, nec erit mirabilis illic
 Aut Stratocles, aut cum molli Demetrius Hæmo :
 Natio comæda est : rides ? majore cachinno
 Concutitur : flet, si lachrymas conspexit amici,
 Nec dolet : igniculum brunæ si tempore poscas
 Accipit endromidem : si dixeris, æstuo, sudat.

25

100

tread her, when he nips her comb in his beak, and holds her down under him. This must be alluded to by the *mordetur gallina*, &c.

Claverius, paraph. in Juv. iv. reads the passage :

————— quâ deterius nec
 Illa sonat, quum mordetur gallina marito.

————— worse than which neither
 Doth that sound, when a hen is bitten by her husband.

Meaning—that voice which was so extolled with admiration by the flatterer, was as bad as the screaming which a hen makes when trodden by the cock, who seizes and bites her comb with his beak, which must be very painful, and occasion the noise which she makes. However this reading may be rather more agreeable to the fact, yet there does not seem to be sufficient authority to adopt it.

92. *We may praise also.*] To be sure we Romans may flatter, but without success ; we shall not be believed : the Greeks are the only people in such credit as to have all they say pass for truth.

93. *Whether is he better when he plays, &c.*] *Sustinet*—sustains the part of a Thais, or courtesan, or the more decent character of a matron, or a naked sea nymph : there is no saying which a Grecian actor excels most in—he speaks so like a woman, that you'd swear the very woman seems to speak, and not the actor. *Persona* signifies a false face, a mask, a vizard, in which the Grecian and Roman actors played their parts, and so by meton. became to signify an actor.

This passage shews, that women's parts were represented by men : for which these Greeks had no occasion for any alteration of voice ; they differed from women in nothing but their sex.

94. *Doris, &c.*] A sea nymph represented in some play. See ANSW. *Doris*. *Palliolum* was a little upper garment ; the sea nymphs were usually represented naked, nullo palliolo, without the least covering over their bodies. *Palliolum*, dim. of *pallium*.

98. *Yet neither will Antiochus.*] This person, and the others mentioned in the next line, were all Grecian comedians ; perhaps *Hæmus*, from the epithet *molli*, may be understood to have been peculiarly adapted to the performance of female characters.

He utters, who, being husband, the hen is bitten !
 'These same things we may praise also : but to them
 Credit is given. Whether is he better when he plays Thais, or when
 The comedian acts a wife, or Doris with no
 Cloak dressed ? truly a woman herself seems to speak, 95
 Not the actor : you would declare
 It was a real woman in all respects.
 Yet neither will Antiochus, nor admirable there will
 Either Stratocles, or Demetrius, with soft Hæmus, be :
 The nation is imitative. Do you laugh ? with greater laughter 100
 Is he shaken : he weeps, if he has seen the tears of a friend,
 Not that he grieves : if in winter-time you ask for a little fire,
 He puts on a great coat : if you should say—" I am hot"—he
 sweats.

All these, however we may admire them at Rome, would not be at all extraordinary in the country which they came from—illic—for all the Grecians are born actors ; there is therefore nothing new, or wonderful, there, in representing assumed characters, however well : it is the very characteristic of the whole nation to be personating and imitative. See *AINSW.* Comædus-a-um.

100. *Do you laugh ?*] The poet here illustrates what he had said, by instances of Grecian adulation of the most servile and meanest kind.

If one of their patrons happens to laugh, or even to smile, for so *rideo* also signifies, the parasite sets up a loud horse-laugh, and laughs aloud, or, as the word *concutitur* implies, laughs ready to split his sides, as we say.

101. *He weeps, &c.*] If he finds his friend in tears, he can humour this too ; and can squeeze out a lamentable appearance of sorrow, but without a single grain of it.

102. *If in winter-time you ask, &c.*] If the weather be cold enough for the patron to order a little fire, the versatile Greek instantly improves on the matter, and puts on a great thick gown—*endromidem*—a sort of thick rug, used by wrestlers, and other gymnasiasts, to cover them after their exercise, lest they should cool too fast.

103. *I am hot, &c.*] If the patron complains of heat—the other vows that he is all over in a sweat.

Shakespeare has touched this sort of character something in the way of Juvenal—Hamlet, act V. sc. ii.—where he introduces the short but well-drawn character of Osrick, whom he represents as a complete temporizer with the humours of his superiors.

HAM. *Your bonnet to his right use—'tis for the head.*

OSR. *I thank your lordship, 'tis very hot.*

HAM. *No, believe me, 'tis very cold—the wind is northerly.*

Non sumus ergo pares : melior qui semper, et omni
 Nocte dieque potest alienum sumere vultum : 105
 A facie jactare manus, laudare paratus,
 Si bene ructavit, si rectum minxit amicus,
 Si trulla inverso crepitum dedit aurea fundo.
 Præterea sanctum nihil est, et ab inguine tutum :
 Non matrona laris, non filia virgo, neque ipse 110
 Sponsus levis adhuc, non filius ante pudicus.

OSR. *It is indifferent cold, my lord, indeed.*

HAM. *But yet, methinks, it is very sultry, and hot, for my complexion.*

OSR. *Exceedingly, my lord, it is very sultry, as it were, I can't tell how.*—

But Terence has a full length picture of one of these Grecian parasites, which he copied from Menander. See TER. EUN. the part of Gnatho throughout: than which nothing can be more exquisitely drawn, or more highly finished.

This, by the way, justifies Juvenal in tracing the original of such characters, from Greece. Menander lived about 350 years before Christ. Terence died about 159 years before Christ.

104. *We are not therefore equals.*] We Romans are no match for them—they far exceed any thing we can attempt in the way of flattery.

— *Better is he, &c.*] He who can watch the countenance of another perpetually, and, night and day, as it were, practise an imitation of it, so as to coincide, on all occasions, with the particular look, humour, and disposition of others, is better calculated for the office of a sycophant, than we can pretend to be.

106. *Cast from the face, &c.*] This was some action of complimentary address, made use of by flatterers. He who did this, first brought the hand to his mouth, kissed his hand, then stretched it out towards the person whom he meant to salute, and thus was understood to throw, or reach forth, the kiss which he had given to his hand.

To this purpose Salmasius explains the phrase—a facie jactare manus.

This exactly coincides with what we call kissing the hand to one. This we see done frequently, where persons see one another at a distance in crowded public places, or are passing each other in carriages, and the like, where they cannot get near enough to speak together; and this is looked upon as a token of friendly courtesy and civility. The action is performed much in the manner above described, and is common among us.

It is so usual to look on this as a token of civility, that it is one of the first things which children, especially of the higher sort, are taught—sometimes it is done with one hand, sometimes with both.

According to this interpretation, we may suppose, that these flat-

We are not therefore equals: better is he, who always, and all
 Night and day, can assume another's countenance; 105
 Cast from the face the hands, ready to applaud,
 If his friend hath belched well, or rightly made water;
 If the golden cup hath given a crack, from the inverted bottom.
 Moreover, nothing is sacred or safe from their lust;
 Not the matron of an household, not a virgin daughter, not 110
 The wooer himself, 'as yet smooth, not the son before chaste.

terers were very lavish of this kind of salutation, towards those whose favour they courted:

Bringing the hand to the mouth and kissing it, as a token of respect, is very ancient; we read of it in Job xxxi. 26, 27. as an action of even religious worship, which the idolators paid to the host of heaven.

107. *Hath belched well.*] By these ridiculous instances, the poet means to shew that their adulation was of the most servile and abject kind.

108. *If the golden cup, &c.*] Trulla signifies a vessel, or cup, to drink with; they were made of various materials, but the rich had them of gold.

When the great man had exhausted the liquor, so that the cup was turned bottom upwards before he took it from his mouth, and then smacked his lips so loud as to make a kind of echo from the bottom of the cup, (an action frequent among jovial companions,) this too was a subject of praise and commendation. This passage refers to the Grecian custom of applauding those who drank a large vessel at a draught.

Perhaps such parasites looked on such actions as are above mentioned, passing before them, as marks of confidence and intimacy, according to that of Martial, lib. x.

Nil aliud video quo te credamus amicam,
 Quam quod me coram pedere, Crispe, soles.

A sense like that of these lines of Martial is given to Juvenal's *crepitem dedit* by some commentators; but as *dedit* has the *aurea trulla* for its nominative case, the sense above given seems to be nearest the truth.

Such servile flatterers as these have been the growth of all climes, the produce of all countries. See Hor. Art. Poet. l. 428—33.

109. *Moreover, &c.*] In this and the two following lines, Umbritius inveighs against their monstrous and mischievous lust.

111. *As yet smooth.*] Sleek, smooth-faced, not yet having hair on his face.—*Sponsus* here means a young wooer who is supposed to be paying his addresses to a daughter of the family, in order to marry her; even he can't be safe from the attempts of these vile Greeks.

— *Before chaste.*] *i. e.* Before some filthy Grecian came into the family.

Horum si nihil est, aulam resupinat amici :
 Scire volunt secreta domûs, atque inde timeri.
 Et quoniam cœpit Græcorum mentio, transi
 Gymnasia, atque audi facinus majoris abollæ. 115
 Stoïcus occîdit Baream, delator amicum,
 Discipulumque senex, ripâ nutritus in illâ,
 Ad quam Gorgonei delapsa est penna caballi.
 Non est Romano cuiquam locus hic, ubi regnat
 Protogenes aliquis, vel Diphilus, aut Erimanthus, 120

112. *He turns the house, &c.*] Aula signifies a fore-court, or an hall, belonging to a house: here it is put (by synec.) for the house itself: by catachresis for the family in the house.

Resupino is a word rather of an obscene import, and here used metaphorically, for prying into the secrets of the family. See ANSW. Resupino.

Holyday observes, that the scholiast reads aviam, (not aulam,) as if these fellows, sooner than fail, would attack the grandmother if there were nobody else. But though this reading gives a sense much to our poet's purpose, yet as it is not warranted by copy, as aulam is, the latter must be preferred. Amici here means—of his patron, who has admitted him into his family.

113. *And thence be feared.*] Lest they should reveal and publish the secrets which they become possessed of. See before, l. 50—7.

Farnaby, in his note on this place, mentions an Italian proverb, which is much to the purpose.

Servo d'altrui si fà, chi dice il suo secreto a chi no'l sa.

“He makes himself the servant of another, who tells his secret to one that knows it not.”

114. *And because mention, &c.*] *q. d.* And, by the way, as I have begun to mention the Greeks.

— *Pass over, &c.*] Transi—imp. of transeo, to pass over or through—also to omit—or say nothing of—to pass a thing by, or over.

Each of these senses is espoused by different commentators. Those who are for the former sense, make the passage mean thus: “Talking of Greeks, let us pass through their schools, so as to see and observe what is going forward there.”

The others make the sense to be: “Omit saying any thing of the schools; bad as they may be, they are not worth mentioning, in comparison of certain other worse things.”

I rather think with the former, whose interpretation seems best to suit with the—et audi—in the next sentence. *q. d.* “As we are talking of the Grecians, I would desire you to pass from the common herd, go to the schools, take a view of their philosophers, and hear what one of their chiefs was guilty of.”

115. *The schools.*] Gymnasia here signifies those places of exercise, or schools, where the philosophers met for disputation, and for the instruction of their disciples. See ANSW. Gymnasium.

If there be none of these, he turns the house of his friend upside down:

They will know the secrets of the family, and thence be feared.

And because mention of Greeks has begun, pass over

The schools, and hear a deed of the greater abolla. 115

A Stoic killed Bareas, an informer his friend,

And an old man his disciple, nourished on that bank,

At which a feather of the Gorgonean horse dropped down.

No place is here for any Roman, where reigns

Some Protogenes, or Diphilus, or Erimanthus, 120

115. *A deed.*] *Facinus*, in a bad sense, means a foul act, a villainous deed, a scandalous action.

— *Greater abolla.*] *Abolla* was a sort of cloak, worn by soldiers, and also by philosophers. The *abolla* of the soldiers was less than the other, and called *minor abolla*—that of the philosopher, being larger, was called *major abolla*.

Juvenal also uses the word *abolla* (sat. iv. 76.) for a senator's robe.

Here, by meton. it denotes the philosopher himself.

116. *Stoic.*] One of the strictest sects of philosophers among the Greeks. See ANSW. *Stoici-orum*.

— *Killed, &c.*] By accusing him of some crime for which he was put to death. This was a practice much encouraged by the emperors Nero and Domitian, and by which many made their fortunes. See note on sat. i. 32, 3.

— *Bareas.*] The fact is thus related by Tacitus, Ann. vi. "P. Egnatius (the Stoic above mentioned) circumvented by false testimony Bareas Soranus, his friend and disciple, under Nero."

117. *His disciple.*] To whom he owed protection.

— *Nourished on that bank, &c.*] By this periphrasis we are to understand, that this Stoic was originally bred at Tarsus, in Cilicia, a province of ancient Greece, which was built by Perseus, on the banks of the river Cydnus, on the spot where his horse Pegasus dropped a feather out of his wing. He called the city *Τάρσος*, which signifies a wing, from this event.

118. *Gorgonean.*] The winged horse Pegasus was so called, because he was supposed to have sprung from the blood of the gorgon Medusa, after Perseus had cut her head off.

119. *For any Roman.*] We Romans are so undermined and supplanted by the arts of these Greek sycophants, that we have no chance left us of succeeding with great men.

120. *Some Protogenes.*] The name of a famous and cruel persecutor of the people under Caligula. See ANT. Univ. Hist. vol. xiv. p. 302.

— *Diphilus.*] A filthy favourite and minion of Domitian.

— *Erimanthus.*] From *ερίς* strife, and *μάντις*, a prophet—i. e. a foreteller of strife. This name denotes some notorious informer.

The sense of this passage seems to be: "There is now no room

Qui gentis vitio nunquam partitur amicum ;
 Solus habet. Nam cum facilem stillavit in aurem
 Exiguum de naturæ, patriæque veneno,
 Limine summoveor : perierunt tempora longi
 Servitii : nusquam minor est jactura clientis. 125
 Quod porro officium ; (ne nobis blandiar,) aut quod
 Pauperis hic meritum, si curet nocte togatus
 Currere, cum Prætor lictorem impellat, et ire
 Præcipitem jubeat, dudum vigilantibus orbis,

“ for us Romans to hope for favour and preferment, where nothing
 “ but Greeks are in power and favour, and these such wretches as
 “ are the willing and obsequious instruments of cruelty, lust and
 “ persecution.”

121. *Vice of his nation.*] (See before, l. 86.) That mean and wicked art of engrossing all favour to themselves.

— *Never shares a friend.*] With any body else.

122. *He alone hath him.*] Engages and keeps him wholly to himself.

— *He has dropped, &c.*] Stillavit—hath insinuated by gentle, and almost imperceptible degrees.

— *Into his easy ear.*] *i. e.* Into the ear of the great man, who easily listens to all he says.

123. *The poison of his nature.*] Born, as it were, with the malicious propensity of advancing themselves by injuring others.

— *And of his country.*] Greece—the very characteristic of which is this sort of selfishness.

124. *I am removed, &c.*] No longer admitted within my patron's or friend's doors.

125. *Past and gone.*] Perierunt—lit.—have perished. My long and faithful services are all thrown away, forgotten, perished out of remembrance, and are as if they had never been.

— *No where, &c.*] There is no part of the world, where an old client and friend is more readily cast off, and more easily dismissed, than they are at Rome: or where this is done with less ceremony, or felt with less regret.

Look round the world, what country will appear,

Where friends are left with greater ease than here?

DRYDEN.

The word *jactura* signifies any loss or damage, but its proper meaning is, loss by shipwreck, casting goods overboard in a storm. The old friends and clients of great men, at Rome, were just as readily and effectually parted with.

126. *What is the office.*] Officium—business—employment—service.

— *That I may not flatter, &c.*] *q. d.* Not to speak too highly in our own commendation, or as over-rating ourselves and our services.

126, 7. *What the merit, &c.*] What does the poor client deserve for the assiduous and punctual execution of his office towards his patron.

Who, from the vice of his nation, never shares a friend ;
 He alone hath him : for, when he has dropp'd into his easy ear
 A little of the poison of his nature, and of his country,
 I am removed from the threshold :—times of long service
 Are past and gone—no where is the loss of a client less. 125
 Moreover, what is the office, (that I may not flatter ourselves,) or
 what

The merit of a poor man here, if a client takes care by night
 To run, when the Prætor drives on the lictor, and to go
 Precipitate commands him, (the childless long since awake,)

127. *If a client.*] So togatus signifies here. It was usual for great men, on these occasions, to have a number of their dependents and clients to attend them : those who went before, were called anteambulones—those who followed, clientes togati, from the toga, or gown, worn by the common people.

— *Takes care.*] Makes it his constant business.

127—8. *By night to run.*] To post away after his patron before day-break, to the early levees of the rich.

These early salutations or visits were commonly made with a view to get something from those to whom they were paid ; such as persons of great fortune who had no children, rich widows who were childless, and the like. He who attended earliest, was reckoned to shew the greatest respect, and supposed himself to stand fairest in the good graces, and perhaps, as a legatee in the wills of such persons as he visited and complimented.

The word currere implies the haste which they made to get first.

128. *The Prætor drives on, &c.*] The Prætor was the chief magistrate of the city. He was preceded by officers called lictors, of which there were twelve, who carried the insignia of the Prætor's office—viz. an axe tied up in a bundle of rods, as emblems of the punishment of greater crimes by the former, and of smaller crimes by the latter. The lictors were so called from the axe and rods bound or tied (ligati) together. So lector, from lego, to read.

So corrupt were the Romans, that not only the nobles, and other great men, but even their chief magistrates, attended with their state officers, went on these mercenary and scandalous errands, and even hastened on the lictors (who, on other occasions, marched slowly and solemnly before them) for fear of being too late.

128—9. *To go precipitate.*] Headlong, as it were, to get on as fast as they could.

129. *The childless, &c.*] Orbus signifies a child that has lost its parents, parents that are bereaved of their children, women who have lost their husbands without issue, &c.—this last (as appears from the next line) seems to be the sense of it here.

These ladies were very fond of being addressed and complimented at their levees, by the flattering visitors who attended there, and were ready very soon in the morning, even up before day-light, for their reception. The Prætor drives on his attendants as fast as he can.

Ne prior Albinam, aut Modiam collega salutet ? 130
 Divitis hic servi Claudit latus ingenuorum
 Filius ; alter enim quantum in legione Tribuni
 Accipiunt, donat Clavinæ, vel Catienæ,
 Ut semel atque iterum super illam palpitet : at tu
 Cum tibi vestiti facies scorti placet, hæres, 135
 Et dubitas altâ Chionem deducere sellâ.

lest he should not be there first, or should disoblige the ladies by making them wait.

The childless matrons are long since awake,
 And for affronts the tardy visits take.

DRYDEN.

130. *Lest first his colleague.*] Another reason for the Prætor's being in such a hurry, was to prevent his colleague in office from being there before him.

It is to be observed, that, though at first there was but one Prætor, called Prætor Urbanus, yet, as many foreigners and strangers settled at Rome, another Prætor was appointed to judge causes between them, and called Prætor Peregrinus.

Juvenal gives us to understand, that, on such occasions, both were equally mean and mercenary.

— *Albina or Modia.*] Two rich and childless old widows; to whom these profligate fellows paid their court, in hopes of inheriting their wealth.

This passage, from l. 126 to 130, inclusive, relates to what Umbricius had just said about the very easy manner in which the great men at Rome got rid of their poor clients, notwithstanding their long and faithful services: *q. d.* "I don't mean to boast, or to rate our services too high: but yet, as in the instance here given, and in many others which might be mentioned, when what we do, and what we deserve, are compared together, and both with the ungrateful return we meet with, in being turned off to make room for the Grecian parasites, surely this will be allowed me as another good reason for my departure from Rome."

131. *Here.*] At Rome.

— *The son of a rich slave, &c.*] A person of mean and servile extraction, whose father, originally a slave, got his freedom, and by some means or other acquired great wealth.

The sons of such were called libertini.

— *Closes the side.*] Walks close to his side in a familiar manner: perhaps, as we say, arm in arm, thus making himself his equal and intimate.

131—2. *The free born.*] Of good extraction—a gentleman of liberal birth, of a good family—such were called ingenui.

The poet seems alike to blame the insolence of these upstarts, who aimed at a freedom and intimacy with their betters; and the meanness of young men of family, who stooped to intimacies with such low people.

Lest first his colleague should salute Albina or Modia? 130
 Here, the son of a rich slave closes the side of the
 Free-born; but another, as much as in a legion Tribunes
 Receive, presents to Calvina, or Catiena,
 That once and again he may enjoy her: but thou,
 When the face of a well-dressed harlot pleases thee, hesitatest, 135
 And doubttest to lead forth Chione from her high chair.

132. *Another.*] Of these low-born people, inheriting riches from his father.

— *Tribunes.*] He means the Tribuni Militum, of which there were six to each legion, which consisted of ten regiments or cohorts. See sat. i. l. 58, n.

133. *Presents to Calvina, or Catiena.*] He scruples not to give as much as the pay of a tribune amounts to, to purchase the favours of these women—who probably, were courtezans of notorious characters, but held their price very high.

134. *But thou.*] *q. d.* But thou, my friend Juvenal, and such prudent and frugal people as thou art, if thou art taken with the pretty face of some harlot, whose price is high, thou dost hesitate upon it, and hast doubts upon thy mind concerning the expediency of lavishing away large sums for such a purpose.

135. *Well dressed.*] Vestitus means, not only apparelled—but decked and ornamented. AINSW. Some are for understanding vestiti, here, as synonymous with togati, to express a low strumpet, (see sat. ii. l. 70, and note,) but I find no authority for such a meaning of the word vestitus.

136. *Chione.*] Some stately courtesan of Rome, often spoken of by Martial. See lib. i. epigr. 35, 6, et al. So called from Gr. *χιων*, snow.

— *Her high chair.*] Sella signifies a sedan chair, borne aloft on men's shoulders: which, from the epithet alta, I take to be meant in this place—*q. d.* While these upstart fellows care not what sums they throw away upon their whores, and refrain from no expense, that they may carry their point, their betters are more prudent, and grudge to lavish away so much expense upon their vices, though the finest, best-dressed, and most sumptuously attended woman in Rome were the object in question.

— *To lead forth.*] Deducere—to hand her out of her sedan, and to attend her into her house.

Many other senses are given of this passage, as may be seen in Holyday, and in other commentators; but the above seems, to me, best to apply to the poet's satire on the insolent extravagance of these low-born upstarts, by putting it in opposition to the more decent, prudence and frugality of their betters.

Dryden writes as follows:

But you, poor sinner, tho' you love the vice,
 And like the whore, demur upon the price:
 And, frighted with the wicked sum, forbear
 To lend an hand, and help her from the chair.

Da testem Romæ tam sanctum, quam fuit hospes
 Numinis Idæi: procedat vel Numa, vel qui
 Servavit trepidam flagranti ex æde Minervam;
 Protinus ad censum; de moribus ultima fiet 140
 Quæstio: quot pascit servos? quot possidet agri
 Jugera? quam multâ, magnâque paropside cœnat?
 QUANTUM QUIQUE SUA NUMMORUM SERVAT IN ARCA,
 TANTUM HABET ET FIDEI. Jures licet et Samothracum,
 Et nostrorum aras, contemnere fulmina pauper 145
 Creditur, atque Deos, Dis ignoscentibus ipsis.
 Quid, quod materiam præbet causasque jocorum
 Omnibus hic idem, si fœda et scissa lacerna,
 Si toga sordidula est, et ruptâ calceus alter

As to translating (as some have done) *vestiti* by the word—*masked*, it is totally incongruous with the rest of the sentence; for how can a face, with a mask on, be supposed to please, as it must be concealed from view?—Besides, it is not said *vestita facies*, but *facies vestiti scorti*.

However, it seems not very probable, that the poet only means to say, that the man hesitated, and doubted about coming up to the price of Chione, because he was so poor that he had it not to give her, as some would insinuate; for a man can hardly hesitate, or doubt, whether he shall do a thing that it is out of his power to do.

137. *Produce a witness.*] Umbritius here proceeds to fresh matter of complaint against the corruption of the times, insomuch that the truth of a man's testimony was estimated, not according to the goodness of his character, but according to the measure of his property.

137—8. *The host of the Idean deity.*] Scipio Nasica, adjudged by the senate to be one of the best of men. He received into his house an image of the goddess Cybele, where he kept it until a temple was built for it. She had various names from the various places where she was worshipped, as Phrygia, Idæa, &c. Ida was a high hill in Phrygia, near Troy, sacred to Cybele. See VIRG. *Æn.* x. 252.

138. *Numa.*] See before, notes on l. 12. he was a virtuous and religious prince.

139. *Preserved trembling Minerva.*] Lucius Metellus, the high priest, preserved the palladium, or sacred image of Minerva, out of the temple of Vesta, where it stood trembling, as it were, for its safety when that temple was on fire. Metellus lost his eyes by the flames.

140. *Immediately as to income, &c.*] *q. d.* Though a man had all their sanctity, yet would he not gain credit to his testimony on the score of his integrity, but in proportion to the largeness of his income; this is the first and immediate object of inquiry. As to his moral character, that is the last thing they ask after.

Produce a witness at Rome, as just as was the host
 Of the Idean deity: let even Numa come forth, or he who
 Preserved trembling Minerva from the burning temple:
 Immediately as to income, concerning morals will be the last 140
 Inquiry: how many servants he maintains? how many acres of
 land

He possesses? in how many and great a dish he sups?

AS MUCH MONEY AS EVERY ONE KEEPS IN HIS CHEST,

SO MUCH CREDIT TOO HE HAS. Tho' you should swear by the
 altars, both

Of the Samothracian, and of our gods, a poor man to contemn
 thunder 145

Is believed, and the gods, the gods themselves forgiving him.

What, because this same affords matter and causes of jests

To all, if his garment be dirty and rent,

If his gown be soiled, and one of his shoes with torn

142. *In how many, &c.*] What sort of a table he keeps. See
 AINSW.—Paropsis.

144. *Swear by the altars.*] Jurare aras—signifies to lay the hands
 on the altar, and to swear by the gods. See HOR. Epist. lib. ii. epist. i.
 l. 16. AINSW. Juro. Or rather, as appears from HOR. to swear
 in or by the name of the god to whom the altar was dedicated.

145. *Samothracian.*] Samothrace was an island near Lemnos,
 not far from Thrace, very famous for religious rites. From hence
 Dardanus, the founder of Troy, brought into Phrygia the worship
 of the *DIJ MAJORES*; such as Jupiter, Minerva, Mercury, &c.
 From Phrygia, Æneas brought them into Italy.

— *Our gods.*] Our tutelal deities—Mars and Romulus. See
 sat. ii. l. 126—128. *q. d.* Were you to swear ever so solemnly.

— *A poor man, &c.*] As credit is given, not in proportion to a
 man's morals, but as he is rich or poor; the former will always gain
 credit, while the latter will be set down as not having the fear, either
 of the gods, or of their vengeance, and therefore doesn't scruple to
 perjure himself.

146. *The gods themselves, &c.*] Not punishing his perjury, but
 excusing him, on account of the temptations which he is under from
 his poverty and want.

147. *What.*] Quid is here elliptical, and the sense must be sup-
 plied.—*q. d.* What shall we say more? because it is to be consi-
 dered, that, besides the discrediting such a poor man as to his testi-
 mony, all the symptoms of his poverty are constant subjects of jests
 and raillery. See AINSW. Quid, No. 2.

— *This same.*] Hic idem—this same poor fellow.

148. *His garment.*] Lacerna—here, perhaps, means what we call
 a surtout, a sort of cloak for the keeping off the weather. See
 AINSW. Lacerna.

149. *Gown.*] Toga—the ordinary dress for the poorer sort. See,
 sat. i. 3.

Pelle patet: vel si consuto vulnere crassum 150
 Atque recens linum ostendit non una cicatrix?
 NIL HABET INFELIX PAUPERTAS DURIUS IN SE,
 QUAM QUOD RIDICULOS HOMINES FACIT. Exeat, inquit,
 Si pudor est, et de pulvino surgat equestri,
 Cujus res legi non sufficit, et sedeant hic 155
 Lenonum pueri, quocunque in fornice nati.
 Hic plaudat nitidi præconis filius inter.
 Pinnirapi cultos juvenes, juvenesque lanistæ:
 Sic libitum vano, qui nos distinxit, Othoni.
 Quis gener hic placuit censu minor, atque puellæ 160

149. *Soiled.*] Sordidula, dim. of sordidus—and signifies somewhat dirty or nasty.

— *With torn leather, &c.*] One shoe gapes open with a rent in the upper leather.

150—1. The poet's language is here metaphorical—he humourously, by vulnere, the wound, means the rupture of the shoe; by cicatrix, (which is, literally, a scar, or seam in the flesh,) the awkward seam on the patch of the cobbled shoe, which exhibited to view the coarse thread in the new-made stitches.

153. *Says he.*] *i. e.* Says the person who has the care of placing the people in the theatre.

— *Let him go out, &c.*] Let the man who has not a knight's revenue go out of the knight's place or seat.

It is to be observed that, formerly, all persons placed themselves, as they came, in the theatre, promiscuously: now, in contempt of the poor, that licence was taken away. Lucius Roscius Otho, a tribune of the people, instituted a law, that there should be fourteen rows of seats, covered with cushions, on which the knights were to be seated. If a poor man got into one of these, or any other, who had not 400 sestertia a year income, which made a knight's estate, he was turned out with the utmost contempt.

155. *Is not sufficient for the law.*] *i. e.* Who has not 400 sestertia a year, according to Otho's law.

156. *The sons of pimps, &c.*] The lowest, the most base-born fellows, who happen to be rich enough to answer the conditions of Otho's law, are to be seated in the knights' seats; and persons of the best family are turned out, to get a seat where they can, if they happen to be poor. See HOR. epod. iv. l. 15, 16.

157. *Crier.*] A low office among the Romans, as among us, who proclaimed the edicts of magistrates, public sales of goods, &c. The poet says—nitidi præconis, intimating that the criers got a good deal of money, lived well, were fat and sleek in their appearance, and affected great spruceness in their dress.

— *Applaud.*] Take the lead in applauding theatrical exhibitions.—Applause was expressed, as among us, by clapping of hands.

158. *Of a sword-player.*] Pinnirapi—denotes that sort of gladiator, called also Retarius, who, with a net which he had in his

Leather be open : or if not one patch only shews the coarse 150
And recent thread in the stitched-up rupture ?

UNHAPPY POVERTY HAS NOTHING HARDER IN ITSELF

THAN THAT IT MAKES MEN RIDICULOUS. Let him go out, says he,
If he has any shame, and let him rise from the equestrian cushion,
Whose estate is not sufficient for the law; and let there sit here 155
The sons of pimps, in whatever brothel born.

Here let the son of a spruce crier applaud, among

The smart youths of a sword-player, and the youths of a fencer:

Thus it pleased vain Otho, who distinguished us.

What son-in-law, here, inferior in estate, hath pleased, and un-
equal 160

hand, was to surprise his adversary, and catch hold on the crest of his helmet, which was adorned with peacock's plumes: from pinna, a plume or feather, and rapio, to snatch. See sat. ii. l. 143, note, where we shall find the figure of a fish on the helmet; and as pinna also means the fin of a fish, perhaps this kind of gladiator was called Pinnirapus, from his endeavouring to catch this in his net.

158. *The youths.*] The sons—now grown young men—juvenes. Such people as these were entitled to seats in the fourteen rows of the equestrian order, on account of their estates: while sons of nobles, and gentlemen of rank, were turned out because their income did not come up to what was required, by Otho's law, to constitute a knight's estate.

— *A fencer.*] Lanista signifies a fencing-master, one that taught boys to fence.

159. *Thus it pleased vain Otho.*] *q. d.* No sound or good reason could be given for this; it was the mere whim of a vain man, who established this distinction, from his own caprice and fancy, and to gratify his own pride and vanity.

However, Otho's law not only distinguished the knights from the plebeians, but the knights of birth from those who were advanced to that dignity by their fortunes or service; giving to the former the first rows on the equestrian benches. Therefore Hor. epod. iv. where he treats in the severest manner Menas, the freedman of Cn. Pompeius, who had been advanced to a knight's estate, mentions it as one instance of his insolence and pride, that he sat himself in one of the first rows after he became possessed of a knight's estate.

Sedilibusque magnus in primis eques,

Othone contempto, sedet.

See FRANCIS, notes in loc.

160. *What son-in-law.*] Umbritius still proceeds in shewing the miseries of being poor, and instances the disadvantages which men of small fortunes lie under with respect to marriage.

— *Inferior in estate.*] Census signifies a man's estate, wealth or yearly revenue. Also a tribute, tax, or subsidy, to be paid according to men's estates.

According to the first meaning of census—censu minor may sig-

Sarcinulis impar? quis pauper scribitur hæres?
 Quando in consilio est Ædilibus? agmine facto
 Debuerant olim tenues migrasse Quirites.

HAUD FACILE EMERGUNT, QUORUM VIRTUTIBUS OBSTAT

RES ANGSTA DOMI; sed Romæ durior illis

165

Conatus: magno hospitium miserabile, magno

Servorum ventres, et frugi cœnula magno.

Fictilibus cœnare pudet, quod turpe negavit

nify, that a man's having but a small fortune, unequal to that of the girl to whom he proposes himself in marriage, would occasion his being rejected, as by no means pleasing or acceptable to her father for a son-in-law.

According to the second interpretation of the word census, *censu minor* may imply the man's property to be too small and inconsiderable for entry in the public register as an object of taxation. The copulative *atque* seems to favour the first interpretation, as it unites the two sentences—as if Umbritius had said—Another instance, to shew how poverty renders men contemptible at Rome, is, that nobody will marry his daughter to one whose fortune does not equal hers; which proves that, in this, as in all things else, money is the grand and primary consideration.

Themistocles, the Athenian general, was of another mind, when he said—"I had rather have a man for my daughter without money, than money without a man."

161. *Written down heir?*] Who ever remembered a poor man in his will, so as to make him his heir?

162. *Ædiles.*] Magistrates in Rome, whose office it was to oversee the repairs of the public buildings and temples—also the streets and conduits—to look to weights and measures—to regulate the price of corn and victuals—also to provide for solemn funerals and plays.

This officer was sometimes a senator, who was called *Curulis*, a *sellâ curuli*, a chair of state made of ivory, carved, and placed in *curru*, in a chariot, in which the head officers of Rome were wont to be carried into council.

But there were meaner officers called *Ædiles*, with a similar jurisdiction in the country towns, to inspect and correct abuses in weights and measures, and the like. See sat. x. 101, 2.

When, says Umbritius, is a poor man ever consulted by one of the magistrates? his advice is looked upon as not worth having—much less can he ever hope to be a magistrate himself, however deserving or fit for it.

—*In a formed body.*] *Agmine facto*—*i. e.* collected together in one body, as we say. So VIRG. *Georg.* iv. 167. of the bees flying out in a swarm against the drones. And again, *Æn.* i. 86. of the winds rushing forth together from the cave of *Æolus*.

163. *Long ago.*] Alluding to the sedition and the defection of the plebeians, called here *tenues Quirites*—when oppressed by the

To the bags of a girl? what poor man written down heir?

When is he in counsel with Ædiles? In a formed body,

The mean Romans ought long ago to have migrated.

THEY DO NOT EASILY EMERGE, TO WHOSE VIRTUES NARROW FORTUNE IS A HINDRANCE; but at Rome more hard to them is 165

The endeavour; a miserable lodging at a great price, at a great price

The bellies of servants, and a little frugal supper at a great price.

It shameth to sup in earthen ware: which he denied to be disgraceful,

nobles and senators, they gathered together, left Rome, and retired to the Mons Sacer, an hill near the city consecrated to Jupiter, and talked of going to settle elewhere; but the famous apologue of Menenius Agrippa, of the belly and the members, prevailed on them to return. This happened about 500 years before Juvenal was born. See ANT. Un. Hist. vol. xi. 383—403.

163. *Ought long ago to have migrated.*] To have persisted in their intention of leaving Rome, and of going to some other part, where they could have maintained their independency. See before, l. 60. Quirites.

164. *Easily emerge.*] Out of obscurity and contempt.

— *Whose virtues, &c.*] The exercise of whose faculties and good qualities is cramped and hindered by the narrowness of their circumstances: and, indeed, poverty will always prevent respect, and be an obstacle to merit, however great it may be. So HOR. sat. v. lib. ii. l. 8.

— Atqui

Et genus et virtus, nisi cum re, vilior algâ est.

But high descent and meritorious deeds,

Unblest with wealth, are viler than sea-weeds.

FRANCIS.

166. *The endeavour.*] But to them—illis—to those who have small incomes, the endeavouring to emerge from contempt, is more difficult at Rome than in any other place: because their little is, as it were, made less, by the excessive dearness of even common necessities—a shabby lodging, for instance; maintenance of slaves, whose food is but coarse; a small meal for one's self, however frugal—all these are at an exorbitant price.

168. *It shameth, &c.*] Luxury and expense are now got to such an height, that a man would be ashamed to have earthen ware at his table.

— *Which he denied, &c.*] The poet is here supposed to allude to Curius Dentatus, who conquered the Samnites and the Marsi, and reduced the Sabellans (descendants of the Sabines) into obedience to the Romans. When the Samnite ambassadors came to him to treat about a league with the Romans, they found him among the Marsi, sitting on a wooden seat near the fire, dressing his own dinner, which consisted of a few roots, in an earthen vessel, and offered

Translatus subito ad Marsos, mensamque Sabellam,
Contentusque illic Veneto, duroque cucullo. 170

Pars magna Italiæ est, si verum admittimus, in quâ
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro.
Majestas, tandemque redit ad pulpita notum
Exodium, cum personæ pallentis hiatum 175
In gremio matris formidat rusticus infans :
Æquales habitas illic, similemque videbis
Orchestram, et populum : clari velamen honoris,

him large sums of money—but he dismissed them, saying, “I had
“rather command the rich, than be rich myself; tell your country-
“men, that they will find it as hard to corrupt as to conquer me.”

Curius Dentatus was at that time consul with P. Corn. Rufinus, and was a man of great probity; and who, without any vanity or ostentation, lived in that voluntary poverty, and unaffected contempt of riches, which the philosophers of those times were wont to recommend. He might, therefore, well be thought to deny that the use of earthen ware was disgraceful, any more than of the homely and coarse clothing of those people, which he was content to wear. See ANT. Univ. Hist. vol. xii. p. 139.

But, among commentators, there are those, who, instead of negavit, are for reading negabit—not confining the sentiment to any particular person, but as to be understood in a general sense, as thus—However it may be reckoned disgraceful, at Rome, to use earthen ware at table, yet he who should suddenly be conveyed from thence to the Marsi, and behold their plain and frugal manner of living, as well as that of their neighbours the Sabellans, will deny that there is any shame or disgrace in the use of earthen ware at meals, or of wearing garments of coarse materials.

This is giving a good sense to the passage—but as Juvenal is so frequent in illustrating his meaning, from the examples of great and good men who lived in past times, and as negavit is the reading of the copies, I should rather think that the first interpretation is what the poet meant.

169. *Translated suddenly.*] On being chosen consul, he was immediately ordered into Samnium, where he and his colleague acted separately, each at the head of a consular army. The Marsi lay between the Sabelli and the Samnites.

170. *A Venetian and coarse hood.*] Venetus-a-um, of Venice—dyed in a Venice-blue, as the garments worn by common soldiers and sailors were. AINSW. This colour is said to be first used by the Venetian fishermen.

The cucullus was a cowl, or hood, made of very harsh and coarse cloth, which was to pull over the head, in order to keep off the rain.

172. *Unless dead.*] It was a custom among the Romans to put a gown on the corpse when they carried it forth to burial. In many parts of Italy, where they lived in rustic simplicity, they went

Who was translated suddenly to the Marsi, and to the Sabellan table,
 And there was content with a Venetian and coarse hood. 170
 There is a great part of Italy, if we admit the truth, in which
 Nobody takes the gown, unless dead. The solemnity itself of
 Festal days, if at any time it is celebrated in a grassy
 Theatre, and at length a known farce returns to the stage,
 When the gaping of the pale-looking mask 175
 The rustic infant in its mother's bosom dreads :
 Habits are equal there, and there alike you will see
 The orchestra and people : the clothing of bright honour,

dressed in the tunica, or jacket, never wearing the toga, the ordinary habit of the men at Rome, all their life time. Umbrilius means to prove what he had before asserted, (l. 165—7.) that one might live in other places at much less expense than at Rome. Here he is instancing in the article of dress.

172. *The solemnity, &c.*] The dies festi—were holidays, or festivals, observed on some joyful occasions; when people dressed in their best apparel, and assembled at plays and shows.

173—4. *A grassy theatre.*] He here gives an idea of the ancient simplicity which was still observed in many parts of Italy, where, on these occasions, they were not at the expense of theatres built with wood or stone, but with turves dug from the soil, and heaped one upon another, by way of seats for the spectators. See VIRG. Æn. v. 286—90.

174. *A known farce.*] Exodium (from Gr. ἐξοδος, exitus) was a farce, or interlude, at the end of a tragedy, exhibited to make the people laugh. Notum exordium signifies some well known, favourite piece of this sort, which had been often represented.

— *Stage.*] So pulpitum signifies, *i. e.* that part of the theatre where the actors recited their parts.

175. *The gaping of the pale-looking mask.*] Persona—a false face, vizard, or mask, which the actors wore over the face;—they were painted over with a pale flesh-colour, and the mouth was very wide open, that the performer might speak through it the more easily. Their appearance must have been very hideous, and may well be supposed to affright little children. A figure with one of these masks can be seen in Holyday, p. 55. col. 2. Also in the copper-plate, facing the title of the ingenious Mr. Colman's translation of Terence. See also Juv. edit. Casaubon, p. 73.

177. *Habits are equal there.*] All dress alike there; no finical distinctions of dress are to be found among such simple people.

178. *The orchestra.*] Among the Greeks this was in the middle of the theatre, where the Chorus danced. But, among the Romans, it was the space between the stage and the common seats, where the nobles and senators sat.

No distinction of this sort was made, at those rustic theatres, between the gentry and the common people.

178. *The clothing of bright honour.*] The chief magistrates of

Sufficiunt tunicæ summis Ædilibus albæ
 Hic ultra vires habitûs nitor: hic aliquid plus 180.
 Quam satis est; interdum alienâ sumitur arcâ
 Commune id vitium est: hic vivimus ambitiosâ
 Paupertate omnes: quid te moror? Omnîæ Romæ
 Cum pretio. Quid das, ut Cossum aliquando salutes?
 Ut te respiciat clauso Veiento labello? 185
 Ille metit barbam, crinem hic deponit amati:
 Plena domus libis venalibus: accipe, et illud

these country places did not wear, as at Rome, fine robes decked with purple; but were content to appear in tunics, or jackets, white and plain, even when they gave or presided at these assemblies. See AINSW. Tunica, No. 1, letter *b*; under which this passage is quoted.

179. *Ædiles*.] See before, l. 162, and note.

180. *Here, &c.*] Here at Rome people dress beyond what they can afford.

180—1. *Something more than enough*.] More than is sufficient for the purpose of any man's station, be it what it may—in short, people seem to aim at nothing but useless gawdy show.

181. *Sometimes it is taken, &c.*] This superfluity in dress is sometimes at other people's expense: either these fine people borrow money to pay for their extravagant dress, which they never repay; or they never pay for them at all—which, by the way, is a vice very common among such people.

182—3. *Ambitious poverty*.] Our poverty, though very great, is not lowly and humble, content with husbanding, and being frugal of the little we have, and with appearing what we really are—but it makes us ambitious of appearing what we are not, of living like men of fortune, and thus disguising our real situation from the world. This is at the root of that dishonesty before mentioned, so common now-a-days, of borrowing money, or contracting debts, which we never mean to pay. See l. 181.

183. *Why do I detain you?*] Quid te moror? So HOR. sat. i. lib. i. l. 14, 15.

— Ne te morer audi
 Quo rem deducam—

This is a sort of phrase like our—"In short—not to keep you too long."

184. *With a price*.] Every thing is dear at Rome; nothing is to be had without paying for it—viz. extravagantly. See l. 166, 7.

— *What give you, &c.*] What does it cost you to bribe the servants of Cossus, that you may get admittance? Cossus was some wealthy person, much courted for his riches. Here it seems to mean any such great and opulent person.

185. *Veiento*.] Some other proud nobleman, hard of access, who, though suitors were sometimes with difficulty admitted to him, seldom condescended to speak to them.—Hence Umbricius describes him—clauso labello. Yet even to get at the favour of a look only, it cost money in bribes to the servants for admittance.

White tunics, suffice for the chief Ædiles.

Here is a finery of dress beyond ability: here is something more
Than enough: sometimes it is taken from another's chest:

That vice is common. Here we all live in ambitious

Poverty—why do I detain you? All things at Rome

Are with a price. What give you that sometimes you may salute
Cossus?

That Veiento may look on you with shut lip? 185

One shaves the beard, another deposits the hair of a favourite:

The house is full of venal cakes: take, and that

186. *One shaves the beard.*] On the day when they first shaved their beard, they were reckoned no longer youths but men. A festival was observed on the occasion among the richer sort, on which presents were made: and the misery was, that the poor were expected to send some present, on pain of forfeiting the favour of the great man. But the poet has a meaning here, which may be gathered from the next note, and from the word *amati* at the end of this line.

— *Another deposits the hair.*] It was usual for great men to cut off the hair of their minions, deposit it in a box, and consecrate it to some deity. On this occasion, too, presents were made. It was, indeed, customary for all the Romans to poll their heads at the age of puberty. See sat. ii. l. 15, and note.

Umbritius still is carrying on his design of lashing the vices of the great, and of setting forth the wretchedness of the poor—*q. d.* “A great man can't shave his minion for the first time, or poll his head, but presents are expected on the occasion from his poor clients, ill as they can afford them, and presently there's a houseful of cakes sent in, as offerings to the favourite.”

187. *Venal cakes.*] These were made of honey, meal, and oil, and sent, as presents or offerings, from the poorer to the richer sort of people, on their birth-days, (hence some read here *libis genalibus*), and on other festal occasions. They came in such numbers as to be an object of profit, insomuch that the new trimmed favourite slave, to whom they were presented, sold them for some considerable sum. Hence the text says—*libis venalibus*.

— *Take, &c.*] The language here is metaphorical; cakes have just been mentioned, which were leavened, or fermented, in order to make them light. Umbritius is supposed, from this, to use the word *fermentum*, as applicable to the ideas of anger and indignation, which ferment, or raise the mind into a state of fermentation.

Accipe—“there,” says Umbritius, “take this matter of indignation, let it work within your mind as it does in mine, that the poor clients of great men are obliged, even on the most trivial, and most infamous occasions, to pay a tribute towards the emolument of their servants, on pain and peril, if they do it not, of incurring their displeasure, and being shut out of their doors.”

By *cultis servis* the poet means to mark those particular slaves of great men, whose spruce and gay apparel bespake their situation as

Fermentum tibi habe: præstare tributa clientes

Cogimur, et cultis augere peculia servis.

Quis timet, aut timuit gelidâ Præneste ruinam; 190

Aut positis nemorosa inter juga Volsiniis, aut

Simplicibus Gabiis, aut proni Tiburis arce?

Nos urbem colimus tenui tibicine fultam

Magnâ parte sui: nam sic labentibus obstat

Villicus, et veteris rimæ contextit hiatus: 195

Securos pendente jubet dormire ruinâ

Vivendum est illic, ubi nulla incendia, nulli

Nocte metus: jam poscit aquam, jam frivola transfert

Ucalegon: tabulata tibi jam tertia fumant:

Tu nescis; nam si gradibus trepidatur ab inis, 200

favourites—and, indeed, the word *cultis* may very principally allude to this last circumstance—for the verb *colo* not only signifies to trim, deck, or adorn, but also to love, to favour, to be attached to. See AINSW.

Peculia seems here to imply what we call—vails.

190. *Cold Præneste.*] A town in Italy, about twenty miles from Rome. It stood on a hill, and the waters near it were remarkably cold; from which circumstance, as well as its high situation, it was called *gelida Præneste*. VIRG. *Æn.* vii. 682.

191. *Volsinium.*] A town in Tuscany, the situation of which was pleasant and retired.

192. *Simple Gabii.*] A town of the Volscians, about ten miles from Rome; it was called simple, because deceived into a surrender to Tarquin the proud, when he could not take it by force; or perhaps from the simple and unornamented appearance of the houses.

— *The tower of prone Tibur.*] A pleasant city of Italy, situate about sixteen miles from Rome, on the river Anio: it stood on a precipice, and had the appearance of hanging over it. *Arx* signifies the top, summit, peak, or ridge of any thing, as of a rock, hill, &c. also a tower, or the like, built upon it.

193. *We.*] Who live at Rome.

— *Supported, &c.*] In many parts of it very ruinous, many of the houses only kept from falling, by shores or props set against them, to prevent their tumbling down.

194. *The steward.*] *Villicus* here seems to mean some officer, like a steward or bailiff, whose business it was to overlook these matters; a sort of city surveyor, (see sat. iv. 77.) who, instead of a thorough repair, only propped the houses, and plastered up the cracks in their walls, which had been opened by their giving way—so that, though they might to appearance be repaired and strong, yet they were still in the utmost danger of falling. *Villicus* may perhaps mean the steward, or bailiff, of the great man who was landlord of these houses: it was the steward's duty to see that repairs were timely and properly done.

196. *He bids us to sleep, &c.*] If we express any apprehension of

Leaven have to thyself: we clients to pay tributes
Are compelled, and to augment the wealth of spruce servants.

Who fears, or hath feared the fall of a house in cold Præneste, 190
Or at Volsinium placed among shady hills, or at
Simple Gabii, or at the tower of prone Tibur?

We inhabit a city supported by a slender prop
In a great part of itself; for thus the steward hinders
What is falling, and has covered the gaping of an old chink: 195
He bids us to sleep secure, ruin impending.

There one should live, where there are no burnings, no fears
In the night.—Already Ucalegon asks for water, already
Removes his lumber: already thy third floors smoke: [200
Thou know'st it not: for if they are alarmed from the lowest steps,

danger, or appear uneasy at our situation, he bids us dismiss our fears, and tells us, that we may sleep in safety, though at the same time the houses are almost tumbling about our ears.

Umbricitus urges the multitude of ruinous houses, which threaten the lives of the poor inhabitants, as another reason why he thinks it safest and best to retire from Rome.

197. *There one should live, &c.*] As a fresh motive for the removal of Umbricitus from Rome, he mentions the continual danger of fire, especially to the poor, who being obliged to lodge in the uppermost parts of the houses in which they are inmates, run the risk of being burnt in their beds—for which reason he thought it best to live where there was no danger of house-burning, and nightly alarms arising from such a calamity.

198. *Already Ucalegon.*] He seems here to allude to Virg. *Æn.* ii. 310—12. where he is giving a description of the burning of the city of Troy:

——Jam Deiphobi dedit ampla ruinam,
Vulcano superante, domus: jam proximus ardet
Ucalegon.——

Some unhappy Ucalegon, says Umbricitus, who sees the ruin of his neighbour's house, and his own on fire, is calling out for water, is removing his wretched furniture (*frivola*—trifling, frivolous, of little value) to save it from the flames.

199. *Thy third floors.*] *Tabulatum*—from *tabula*, a plank, signifies any thing on which planks are laid—so the floors of a house.

200. *Thou know'st it not.*] You a poor inmate, lodged up in the garret, are, perhaps, fast asleep, and know nothing of the matter: but you are not in the less danger, for if the fire begins below, it will certainly reach upwards to the top of the house.

——*If they are alarmed.*] *Trepidatur*—impers. (like *concurritur*, HOR. sat. i. l. 7.) if they tremble—are in an uproar—(A_{IN}SW.)—from the alarm of fire.

——*From the lowest steps.*] *Gradus* is a step or stair of a house—

Ultimus ardebit, quem tegula sola tuetur

À pluvîâ ; molles ubi reddunt ova columbæ.

Lectus erat Codro Proculâ minor : urceoli sex

Ornamentum abaci ; necnon et parvulus infra

Cantharus, et recubans sub eodem marmore Chiron ;

205

Jamque vetus Græcos servabat cista libellos,

Et divina Opici rodebant carmina mures.

Nil habuit Codrus : quis enim negat ? et tamen illud

Perdidit infelix totum nil : ultimus autem

Ærumnæ cumulus, quod nudum, et frustra rogantem

210

Nemo cibo, nemo hospitio, tectoque juvabit.

—imis gradibus, then, must denote the bottom of the stairs, and signify what we call the ground-floor.

201. *The highest.*] Ultimus, *i. e.* gradus, the last stair from the ground, which ends at the garret, or cock-loft, (as we call it,)—the wretched abode of the poor. This will be reached by the ascending flames, when the lower part of the house is consumed.

— *The roof.*] Tegula, lit. signifies a tile—a tegeo, quod tegat aedes—hence it stands for the roof of a house.

202. *Where the soft pigeons.*] The plumage of doves and pigeons' is remarkably soft. Perhaps molles here has the sense of gentle; tame; for this sort love to lay their eggs and breed in the roofs of buildings.

203. *Codrus had a bed, &c.*] Umbritius still continues to set forth the calamities of the poor, and shews that, under such a calamity as is above mentioned, they have none to relieve or pity them.

Codrus, some poor poet—perhaps he that is mentioned, sat. i. l. 2. which see, and the note.

The furniture of his house consisted of a wretched bed, which was less, or shorter, than his wife Procula, who is supposed to have been a very little woman. Minor signifies less in any kind, whether in length, breadth, or height.

— *Six little pitchers.*] Urceoli, (dim. of urceus,) little water-pitchers made of clay, and formed on the potter's wheel.

— Amphora cæpit

Institui, currente rota cur urceus exit ?

HOR. ad Pis. l. 21, 2.

204—5. *A small jug.*] Cantharus—a sort of drinking vessel, with a handle to it—Attritâ pendebat cantharus ansâ.—VIRG. ecl. vi. 17.

205. *A Chiron reclining, &c.*] A figure of Chiron the centaur in a reclining posture under the same marble, *i. e.* under the marble slab, of which the cupboard was formed, perhaps by way of support to it.

Some suppose Umbritius to mean by sub eodem marmore, that this was a shabby figure of Chiron made of the same materials with the cantharus—*viz.* of clay—which he jeeringly expresses by marmore, for of this images were usually made.

206. *An old chest, &c.*] This is another instance of the poverty

The highest will burn, which the roof alone defends
From the rain : where the soft pigeons lay their eggs.

Codrus had a bed less than Procula ; six little pitchers
The ornament of his cupboard ; also, underneath, a small
Jug, and a Chiron reclining under the same marble. 205
And now an old chest preserved his Greek books,
And barbarous mice were gnawing divine verses.
Nothing had Codrus—who forsooth denies it ? and yet all that
Nothing unhappy he lost. But the utmost
Addition to his affliction was, that, naked, and begging scraps, 210
Nobody will help him with food, nobody with entertainment, and
an house.

of Codrus—he had no book-case, or library, but only a few Greek books in an old worm-eaten wooden chest.

207. *Barbarous mice, &c.*] *Opicus* is a word taken from the *Opici*, an ancient, rude, and barbarous people of Italy. Hence the adjective *opicus* signifies barbarous, rude, unlearned.—The poet, therefore, humourously calls the mice *opici*, as having so little respect for learning, that they gnawed the divine poems, perhaps even of Homer himself, which might have been treasured up, with others, in the chest of poor Codrus. See *opicus* used in the above sense, sat. vi. 454.

Some suppose *opici* to be applied to mice, from Gr. *οπη*, a cavern—alluding to the holes in which they hide themselves.

208. *Who forsooth denies it ?*] By this it should appear that the Codrus mentioned here, and in sat. i. l. 2. are the same person, whose poverty was so great, and so well known, as to be proverbial. See note, sat. i. l. 2.

209—10. *The utmost addition, &c.*] *Ultimus cumulus*—the utmost height—the top—of his unhappiness—as the French say—*Le comble de son malheur*.—The French word *comble* evidently comes from Lat. *cumulus*, which signifies, in this connexion, that which is over and above measure—the heaping of any measure—when the measure is full to the brim, and then more put on, till it stands on a heap above, at last it comes to a point, and will hold no more. *BOYER* explains *comble* to mean—*Ce qui peut tenir par dessus une mesure déjà pleine*. We speak of accumulated affliction, the height of sorrow, the completion of misfortune, the finishing stroke, and the like, but are not possessed of any English phrase, which literally expresses the Latin *ultimus cumulus*, or the French *comble du malheur*.

210. *Naked.*] Having lost the few clothes he had by the fire.

— *Scraps.*] *Frusta*—broken victuals, as we say.—In this sense the word is used, sat. xiv. 128.

211. *With entertainment.*] So *hospitium* seems to mean here, and is to be understood, in the sense of hospitality, friendly or charitable reception and entertainment :—some render it lodging—but this is implied by the next word.

Si magna Asturii cecidit domus : horrida mater,
 Pullati proceres, differt vadimonia Prætor :²¹¹
 Tunc gemimus casus urbis, tunc odimus ignem :
 Ardet adhuc—et jam accurrit qui marmora donet, 215
 Conferat impensas : hic nuda et candida signa ;
 Hic aliquid præclarum Euphranoris, et Polycleti ;
 Phæcasianorum vetera ornamenta deorum.
 Hic libros dabit, et forulos, mediamque Minervam ;
 Hic modium argenti : meliora, ac plura reponit 220
 Persicus orborum lautissimus, et merito jam

211. *And an house.*] Nobody would take him into their house, that he might find a place where to lay his head, secure from the inclemency of the weather.

Having shewn the miserable estate of the poor, if burnt out of house and home, as we say, Unbritius proceeds to exhibit a strong contrast, by stating the condition of a rich man under such a calamity—by this he carries on his main design of setting forth the abominable partiality for the rich, and the wicked contempt and neglect of the poor.

212. *Asturius.*] Perhaps this may mean the same person as is spoken of, l. 29. by the name of Artureus. However, this name may stand for any rich man, who, like Asturius, was admired and courted for his riches.

— *Hath fallen.*] A prey to flames—hath been burnt down.

— *The mother is ghastly.*] Mater may here mean the city itself.—All Rome is in a state of disorder and lamentation, and puts on a ghastly appearance, as in some public calamity—Or, the matrons of Rome, with torn garments and dishevelled hair, appear in all the horrid signs of woe. See VIRG. *Æn.* ii. l. 489.

213. *The nobles sadly clothed.*] Pullati—clad in sad-coloured apparel, as if in mourning.

— *The Prætor, &c.*] The judge adjourns his court, and repites the pledges, or bonds, for the suitors' appearances to a future day.

214. *Then we lament, &c.*] Then we lament the accidents to which the city is liable—particularly the loss of so noble an edifice as the house of Asturius, as if the whole city was involved in the misfortune.

— *We hate fire.*] We can't bear the very mention of fire. It was customary for mourners to have no fire in their houses.—Perhaps this may be meant.

215. *It burns yet.*] *i. e.* While the house is still on fire, before the flames have quite consumed it.

— *And now runs one, &c.*] Some officious flatterer of Asturius loses no time to improve his own interest in the great man's favour, but hastens to offer his services before the fire has done smoking, and to let him know, that he has marble of various kinds, which he wishes to present him with, for the rebuilding of the house.

216. *Can contribute expenses.*] *i. e.* Can contribute towards the

If the great house of Asturius hath fallen ; the mother is ghastly,
 The nobles sadly clothed, the Prætor defers recognizances :
 Then we lament the misfortunes of the city : then we hate fire :
 It burns yet—and now runs one who can present marbles, 215
 Can contribute expenses : another naked and white statues,
 Another something famous of Euphranor and Polycletus ;
 The ancient ornaments of Phæcasian gods.
 This man will give books, and book-cases, and Minerva down to
 the waist ;
 Another a bushel of silver ; better and more things doth 220
 The Persian, the most splendid of destitutes lay up, and now de-
 servedly

expense of repairing the damage, by presenting a large quantity of this fine marble, which was a very expensive article.

216. *Another, &c.*] Of the same stamp—as one furnishes marble to rebuild the outside of the house, another presents ornaments for the inside—such as Grecian statues, which were usually naked, and made of the finest white marble.

217. *Another something famous, &c.*] Some famous works of Euphranor and Polycletus, two eminent Grecian statuaries.

218. *Of Phæcasian gods.*] The ancient images of the Grecian deities were called Phæcasian, from φαίκασις, calceus albus ; because they were represented with white sandals:—probably the statues here mentioned had been ornaments of Grecian temples.

219. *Minerva down to the waist.*] Probably this means a bust of Minerva, consisting of the head, and part of the body down to the middle.

— Pallas to the breast.

DRYDEN.

Grangius observes, that they had their imagines aut integræ, aut dimidiatæ—of which latter sort was this image of Minerva.

Britannicus expounds *mediam Minervam*—“*Statuam Minervæ in medio reponendam, ad exornandam bibliothecam*”—“A statue of Minerva to be placed in the middle, by way of ornamenting his library.”

220. *A bushel of silver.*] A large quantity—a definite for an indefinite—as we say—“such a one is worth a bushel of money”—So the French say—*un boisseau d'écus*. *Argenti*, here, may either mean silver to be made into plate, or silver plate already made, or it may signify money. Either of these senses answers the poet's design, in setting forth the attention, kindness, and liberality shewn to the rich, and forms a striking contrast to the want of all these towards the poor.

221. *The Persian, &c.*] Meaning Asturius, who either was a Persian, and one of the foreigners who came and enriched himself at Rome, (see l. 72.) or so called, on account of his resembling the Persians in splendor and magnificence.

— *The most splendid of destitutes.*] *Orbus* means one that is deprived of any thing that is dear, necessary, or useful—as children

Suspectus, tanquam ipse suas incenderet ædes.

Si potes avelli Circensibus, optima Soræ,
Aut Fabrateriæ domus, aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum :
Hortulus hic, puteusque brevis, nec reste movendus,
In tenues plantas facili diffunditur haustu.

225

Vive bidentis amans, et culti villicus horti,
Unde epulum possis centum dare Pythagoræis.

Est aliquid quocunque loco, quocunque recessu,
Unius sese dominum fecisse lacertæ.

230

Plurimus hic æger moritur vigilando ; (sed illum
Languorem peperit cibus imperfectus, et hærens

of their parents—men of their friends—or of their substance and property, as Asturius, who had lost his house, and every thing in it, by a fire. But, as the poet humourously styles him, he was the most splendid and sumptuous of all sufferers, for he replaced and repaired his loss, with very considerable gain and advantage, from the contributions which were made towards the rebuilding and furnishing his house, with more and better (*meliora et plura*) materials for both, than those which he had lost.

The contrast to the situation of poor Codrus is finely kept up, as well as the poet's design of exposing the monstrous partiality which was shewn to riches.

221—2. *Now deservedly suspected.*] See MARTIAL, epigr. 51. lib. iii.

The satire upon the venality, self-interestedness, and mercenary views of those who paid their court to the rich and great, is here greatly heightened, by supposing them so notorious, as to encourage Asturius to set his own house on fire, on the presumption that he should be a gainer by the presents which would be made him from those who expected, in their turn, to be richly repaid by the entertainments he would give them during his life, and, at his death, by the legacies he might leave them in his will. Such were called *captatores*. See sat. x. 202. Hor. lib. ii. sat. v. l. 57.

As for poor Codrus, he was left to starve ; nobody could expect any thing from him, either living or dying, so he was forsaken of all—*orborum misserrimus*—whereas Asturius was, as the poet calls him—*orborum lautissimus*.

223. *The Circenses.*] The Circensian games—so called, because exhibited in the Circus. See KENNETT, Antiq. book v. part ii. chap. ii. These shows were favourite amusements, and therefore the Romans could hardly be prevailed on to absent themselves from them—Hence he says, *Si potes avelli*.

224. *Sora, &c.*] These were pleasant towns in Campania, where, says Umbrilius to Juvenal, a very good house and little garden is purchased (*paratur*) for the same price (*quanti*) as you now, in these dear times, hire (*conducis*) a wretched, dark, dog-hole (*tenebras*) at Rome for a single year.

Suspected, as if he had himself set fire to his own house.

Could you be plucked away from the Circenses, a most excellent house

At Sora, or Fabrateria, or Frusino, is gotten

At the price for which you now hire darkness for one year: 225

Here is a little garden, and a shallow well, not to be drawn by a rope,

It is poured with an easy draught on the small plants.

Live fond of the fork, and the farmer of a cultivated garden,

Whence you may give a feast to an hundred Pythagoreans.

It is something in any place, in any retirement, 230

To have made one's self master of one lizard.

Here many a sick man dies with watching; (but that

Languor food hath produced, imperfect, and sticking

226. *A shallow well, &c.*] The springs lying so high, that there is no occasion for a rope for letting down a bucket to fetch up the water; the garden may be watered with the greatest ease, by merely dipping, and thus, *facili haustu*, with an easy drawing up by the hand, your plants be refreshed. This was no small acquisition in Italy, where, in many parts, it seldom rains.

228. *Live fond of the fork.*] *i. e.* Pass your time in cultivating your little spot of ground.—The bidens, or fork of two prongs, was used in husbandry—here, by met. it is put for husbandry itself.

229. *An hundred Pythagoreans.*] Pythagoras taught his disciples to abstain from flesh, and to live on vegetables.

231. *Of one lizard.*] The green lizard is very plentiful in Italy, as in all warm climates, and is very fond of living in gardens, and among the leaves of trees and shrubs.

————— *Seu virides rubum*

Dimovêre lacertæ—————

HOR. lib. i. od. xxiii. l. 7, 8.

The poet means, that, wherever a man may be placed, or wherever retired from the rest of the world, it is no small privilege to be able to call one's self master of a little spot of ground of one's own, however small it may be, though it were no bigger than to contain one poor lizard. This seems a proverbial or figurative kind of expression.

232. *With watching.*] With being kept awake. Another inconvenience of living in Rome, is, the perpetual noise in the streets, which is occasioned by the carriages passing at all hours, so as to prevent one's sleeping. This, to people who are sick, is a deadly evil.

232—3. *But that languor, &c.*] *q. d.* Though, by the way, it must be admitted, that the weak, languishing, and sleepless state, in which many of these are, they first bring upon themselves by their own intemperance, and therefore their deaths are not wholly to be set down to the account of the noise by which they are kept awake, however this may help to finish them.

233. *Food—imperfect.*] *i. e.* Imperfectly digested—indigested—

Ardenti stomacho,) nam quæ meritoria somnum
 Admittunt? magnis opibus dormitur in urbe. 235
 Inde caput morbi: rhedarum transitus arcto
 Vicorum inflexu, et stantis convicia mandræ
 Eripiunt somnum Druso, vitulisque marinis.
 Si vocat officium, turbâ cedente vehetur
 Dives, et ingenti curret super ora Liburno, 240
 Atque obiter leget, aut scribet, aut dormiet intus;
 Namque facit somnum clausâ lectica fenestrâ.
 Ante tamen veniet: nobis properantibus obstat

and lying hard at the stomach—hærens, adhering, as it were, to the coats of the stomach, so as not to pass, but to ferment, and to occasion a burning or scalding sensation.—This seems to be a description of what we call the heart-burn, (Gr. καρδιαλγία,) which arises from indigestion, and is so painful and troublesome as to prevent sleep: it is attended with risings of sour and sharp fumes from the stomach into the throat, which occasion a sensation almost like that of scalding water.

234. *For what hired lodgings, &c.*] The nam, here, seems to join this sentence to vigilando, l. 232. I therefore have ventured to put the intermediate words in a parenthesis, which, as they are rather digressive, makes the sense of the passage more easily understood.

Meritorium—a merendo—locus qui mercede locatur, signifies any place or house that is hired.—Such, in the city of Rome, were mostly, as we may gather from this passage, in the noisy part of the town, in apartments next to the street, so not very friendly to repose.

235. *With great wealth.*] Dormitur is here used impersonally, like trepidatur, l. 200.—None, but the rich, can afford to live in houses which are spacious enough to have bed-chambers remote from the noise in the streets—those who, therefore, would sleep in Rome, must be at a great expense, which none but the opulent can afford.

236. *Thence the source, &c.*] One great cause of the malady complained of (morbi, i. e. vigilandi, l. 232.) must be attributed to the narrowness of the streets and turnings, so that the carriages must not only pass very near the houses, but occasion frequent stoppages; the consequence of which is, that there are perpetual noisy disputes, quarrels, and abuse (convicia) among the drivers. Rheda signifies any carriage drawn by horses, &c.

237. *Of the standing team.*] Mandra signifies, literally, a hovel for cattle, but, by meton. a company or team of horses, oxen, mules, or any beasts of burden—these are here supposed standing still, and not able to go on, by reason of meeting others in a narrow pass; hence the bickerings, scoldings, and abusive language which the drivers bestow on each other for stopping the way.

238. *Drusus.*] Some person remarkable for drowsiness.

—*Sea-calves.*] These are remarkably sluggish and drowsy;

To the burning stomach,) for what hired lodgings admit
 Sleep?—With great wealth one sleeps in the city. 235
 Thence the source of the disease: the passing of carriages in the
 narrow

Turning of the streets, and the foul language of the standing team,
 Take away sleep from Drusus, and from sea-calves.

If business calls, the crowd giving way, the rich man will be
 Carried along, and will pass swiftly above their faces with a huge
 Liburnian, 240

And in the way he will read, or write, or sleep within;
 For a litter with the window shut causeth sleep.
 But he will come before us: us hastening the crowd before

they will lay themselves on the shore to sleep, in which situation
 they are found, and thus easily taken.

Sternunt se somno diversæ in littore phocæ. VIRG. GEOR. IV. 432.

239. *If business calls.*] Umbritius, having shewn the advantages
 of the rich, in being able to afford themselves quiet repose notwith-
 standing the constant noises in the city, which break the rest of the
 poorer sort, now proceeds to observe the advantage with which the
 opulent can travel along the crowded streets, where the poorer sort
 are inconvenienced beyond measure.

Si vocat officium—if business, either public or private, calls the
 rich man forth, the crowd makes way for him as he is carried along
 in his litter.

240. *Pass swiftly, &c.*] Curret—lit. will run—while the common
 passengers can hardly get along for the crowds of people, the rich
 man passes on without the least impediment, being exalted above the
 heads of the people, in his litter, which is elevated on the shoulders
 of tall and stout Liburnian bearers.

The word ora properly means faces or countenances—the super
 ora may denote his being carried above the faces of the crowd,
 which are turned upwards to look at him as he passes.

— *A huge Liburnian.*] The chairmen at Rome commonly
 came from Liburnia, a part of Illyria, between Istria and Dalmatia.
 They were remarkably tall and stout.

241. *Read, or write, or sleep.*] He is carried on with so much
 ease to himself, that he can amuse himself with reading—employ
 himself in writing—or if he has a mind to take a nap, has only to
 shut up the window of his litter, and he will be soon composed to
 sleep. All this he may do—obiter—in going along—En chemin
 faisant—en passant, as the French say.

243. *But he will come before us.*] He will lose no time by all
 this, for, however he may employ himself in his way, he will be
 sure to arrive before us foot passengers, at the place he is going to.

— *Us hastening.*] Whatever hurry we may be in, or whatever
 haste we wish to make, we are sure to be obstructed—the crowd
 that is before us, in multitude and turbulence, like waves, closes in

Unda prior, magno populus premit agmine lumbos
 Qui sequitur: ferit hic cubito, ferit assere duro 245
 Alter; at hic tignum capiti incutit, ille metretam.
 Pinguia crura luto: plantâ mox undique magnâ
 Calcor, et in digito clavus mihi militis hæret.

Nonne vides quanto celebretur sportula fumo?
 Centum convivæ; sequitur sua quemque culina: 250
 Corbulo vix ferret tot vasa ingentia, tot res
 Impositas capiti, quot recto vertice portat
 Servulus infelix; et cursu ventilat ignem.

upon us, as soon as the great man, whom they made way for, is passed, so that we can hardly get along at all.

244. *The people who follow, &c.*] As the crowd which is before us stops up our way, that which is behind presses upon our backs, so that we can hardly stir either backward or forward.

245. *One strikes with the elbow.*] To jostle us out of his way.

245—6. *Another—with a large joist.*] Which he is carrying along, and runs it against us. *Asser* signifies a pole, or piece of wood, also the joist of an house; which, from the next word, we may suppose to be meant here, at least some piece of timber for building, which, being carried along in the crowd, must strike those who are not aware of it, and who stand in the way.

Some understand *asser* in this place to mean a pole of some litter that is passing along—a chair-pole, as we should call it.

246. *Drives a beam, &c.*] Another is carrying *tignum*, a beam, or rafter, or some other large piece of wood used in building, which, being carried on the shoulder, has the end level with the heads of those it meets with in its way, and must inflict a severe blow.

— *A tub.*] *Metreta*—signifies a cask of a certain measure, which, in being carried through the crowd, will strike and hurt those who don't avoid it.

247. *Thick with mud.*] Bespattered with the mire of the streets, which is kicked up by such a number of people upon each other.

247—8. *On all sides—the nail, &c.*] I can hardly turn myself but some heavy, splay-footed fellow tramples upon my feet; and at last some soldier's hob-nail runs into my toe. The soldiers wore a sort of harness on their feet and legs, called *caliga*, which was stuck full of large nails. See sat. xvi. 24, 5.

Such are the inconveniences which the common sort of people meet with in walking the streets of Rome.

249. *Do not you see, &c.*] *Umbricius* proceeds to enumerate farther inconveniences and dangers, which attend passengers in the streets of Rome.

Some understand *fumo*, here, in a figurative sense—*q. d.* With how much bustle—with what crowds of people, like clouds of smoke, is the *sportula* frequented? Others think it alludes to the smoke of the chafing-dishes of hot coals which were put under the

Obstructs : the people who follow press the loins with a large

Concourse : one strikes with the elbow, another strikes with a large 245

Joist, but another drives a beam against one's head, another a tub.

The legs thick with mud : presently, on all sides, with a great foot

I'm trodden on, and the nail of a soldier sticks in my toe.

Do not you see with how much smoke the sportula is frequented ?

An hundred guests : his own kitchen follows every one : 250

Corbulo could hardly bear so many immense vessels, so many things

Put on his head, as, with an upright top, an unhappy little

Slave carries ; and in running ventilates the fire.—

victuals, to keep them warm as they were carried along the street : this, from the number, must have been very offensive.

249. *The sportula.*] Of this, see sat. i. 95, note. But, from the circumstances which are spoken of in the next four lines of this passage, it should seem, that the sportula mentioned here was of another kind than the usual poor dole-basket. Here are an hundred guests invited to partake of it, and each has such a share distributed to him as to be very considerable.

250. *His own kitchen follows.*] Each of the hundred sharers of this sportula had a slave, who, with a chafing-dish of coals on his head, on which the victuals were put, to keep them hot, followed his master along the street homewards : so that the whole made a long procession.

Culina denotes a place where victuals are cooked ; and as the slaves followed their masters with vessels of fire placed under the dishes so as to keep them warm, and, in a manner, to dress them as they went along, each of these might be looked upon as a moveable or travelling kitchen : so that the masters might each be said to be followed by his own kitchen.

251. *Corbulo.*] A remarkable strong and valiant man in the time of Nero. Tacitus says of him—Corpore ingens erat, et supra experientiam sapientiamque erat validus.

252. *An upright top.*] The top of the head, on which the vessels of fire and provision were carried, must be quite upright, not bending or stooping, lest the soup, or sauce, which they contained, should be spilt as they went along, or vessels and all slide off. The tot vasa ingentia, and tot res—shew that the sportula above mentioned was of a magnificent kind, more like the splendor of a cœna recta—a set and full supper, than the scanty distribution of a dole-basket.

252—3. *Unhappy little slave.*] Who was hardly equal to the burden which he was obliged to carry in so uneasy a situation, as not daring to stir his head.

253. *In running ventilates, &c.*] He blew up, or fanned, the fire

Scinduntur tunicæ sartæ : modo longa coruscat
 Sarraco veniente abies, atque altera pinum 255
 Plaustra vehunt, nutant alte, populoque minantur.
 Nàm si procubuit, qui saxa Ligustica portat
 Axis, et eversum fudit super agmina montem,
 Quid superest de corporibus? quis membra, quis ossa
 Invenit? obtritum vulgi perit omne cadaver 260
 More animæ. Domus interea secura patellas
 Jam lavat, et buccâ foculum excitat, et sonat unctis
 Strigilibus, pleno et composit lintea gutto.
 Hæc inter pueros vârie properantur; at ille

under the provisions, by the current of air which he excited in hastening on with his load. These processions Umbricitius seems to reckon among other causes of the street being crowded, and made disagreeable and inconvenient for passengers.

254. *Botched coats are torn.*] Some refer this to the old botched clothes of these poor slaves—but I should rather imagine, that Umbricitius here introduces a new circumstance, which relates to the poor in general, whose garments being old, and only hanging together by being botched and mended, are rent and torn off their backs, in getting through the crowd, by the violence of the press, which is increased by the number of masters and servants, who are hurrying along with the contents of the sportula.

— *A long fir-tree.*] Another inconvenience arises from the passing of timber-carriages among the people in the streets. SENECA, epist. xl. Longo vehiculorum ordine, pinus aut abies deferebatur vicis intrementibus.

— *Brandishes.*] Corusco signifies to brandish or shake; also neut. to be shaken, to wave to and fro—which must be the case of a long stick of timber, of the ends especially, on a carriage. This may be very dangerous if approached too near.

255. *The waggon coming.*] Moving on its way—sarracum signifies a waggon, or wain, for the purpose of carrying timber.

256. *They nod on high.*] These trees being placed high on the carriages, and lying out beyond them at each end, tremble aloft, and threaten the destruction of the people.

257. *But if the axle, &c.*] *i. e.* If the stone-carriage has overturned, by the breaking of the axle-tree.

— *Ligustian stones.*] Which were hewn, in vast masses, in Liguria, from the quarries of the Apennine mountains.

258. *The overturned mountain.*] Hyperbole, denoting the immensity of the block of stone.

— *Upon the crowd.*] Agmen denotes a troop or company; also a number of people walking together, as in a crowded street.

259. *What remains, &c.*] If such an immense mass should, in its fall, light upon any of the people, it must grind them to atoms: no trace of a human body, its limbs, or bones could be found.

261. *In the manner of the soul.*] *i. e.* The particles which com-

Botched coats are torn.—Now a long fir-tree brandishes,
 The waggon coming, and a pine other 255
 Carts carry, they nod on high, and threaten the people.
 But if the axle, which carries the Ligustian stones,
 Hath fallen down, and hath poured forth the overturned mountain
 upon the crowd,
 What remains of their bodies? who finds members—who
 Bones? every carcase of the vulgar, ground to powder, perishes 260
 In the manner of the soul. Mean while, the family secure now
 washes
 The dishes, and raises up a little fire with the cheek, and makes a
 sound with anointed
 Scrapers, and puts together the napkins with a full cruise.
 These things among the servants are variously hastened: but he

posed the body could no more be found, than could the soul which is immaterial; both would seem to have vanished away, and disappeared together.

261. *Mean while.*] Interea—*q. d.* While the slave is gone to bring home the provisions, and is crushed to pieces, by the fall of a stone-carriage, in his way. See l. 264, 5.

— *The family.*] The servants of the family (Comp. l. 264.) safe at home, and knowing nothing of what had happened, set about preparing for supper.

262. *The dishes.*] Patella signifies any sort of dish, to hold meat.—One washes and prepares the dishes which are to hold the meat when it arrives.

— *Raises up a little fire, &c.*] Another, in order to prepare the fire for warming the water for bathing before supper, blows it with his mouth. Hence it is said—*buccâ foculum excitat*—alluding to the distension of the cheeks in the act of blowing.

262—3. *With anointed scrapers.*] Strigil—denotes an instrument for scraping the body after bathing—It had some oil put on it, to make it slide with less friction over the skin. Scrapers were made of gold, silver, iron, or the like, which, when gathered up, or thrown down together, made a clattering sound.

263. *Puts together the napkins.*] Lintea—linen napkins, or towels, made use of to dry the body after bathing: these he folds and lays in order.

— *A full cruise.*] Gutto—a sort of oil-cruet, with a long and narrow neck, which poured the oil, drop by drop, on the body after bathing, and then it was rubbed all over it.

264. *These things among the servants, &c.*] Each servant, in his department, made all the haste he could, to get things ready against the supper should arrive.

— *But he.*] Ille—*i. e.* The servulus infelix, (which we read of, l. 253.) in his way home with his load of provisions, is killed by the fall of a block of stone upon him,

Jam sedet in ripâ, tetrumque novitius horret
 Porthmea; nec sperat cœnosi gurgitis alnum
 Infelix, nec liabet quem porrigat ore trientem.
 Respice nunc aliâ, ac diversa pericula noctis;
 Quod spatium tectis sublimibus, unde cerebrum
 Testa ferit, quoties rimosa et curta fenestris
 Vasa cadunt, quanto percussum pondere signent,
 Et lædant silicem: possis ignavus haberi,
 Et subiti casus improvidus, ad cœnam si
 Intestatus eas; adeo tot fata, quot illâ.
 Nocte patent vigiles, te prætereunte, fenestrâ.
 Ergo optes, votumque feras miserabile tecum,
 Ut sint contentæ patulas effundere pelves.
 Ebrius, ac petulans, qui nullum forte cecidit,

265

270

275

265. *Sits on the bank.*] Of the river Styx.—By this account of the deceased, it is very clear, that Juvenal was no Epicurean, believing the soul to perish with the body, which some have wrongly inferred, from what he says, l. 261, more animæ. Comp. sat. ii. l. 149—59.

—*A novice.*] Just newly arrived, and now first beholding such a scene.

265—6. *The black ferryman.*] Porthmea—from Gr. *πορθμεύς*, a ferryman, one who ferries people over the water. Charon, the fabled ferryman of hell, is here meant.

266. *Nor does he hope for the boat, &c.*] Alnus properly signifies an alder-tree; but as the wood of this tree was used in making boats, it therefore—by met.—signifies a boat.

As the poor deceased had died a violent death, and such a one as dissipated all the parts of his body, so as that they could not be collected for burial, he could not pass over the river Styx, but must remain on its banks an hundred years, which was held to be the case of all unburied bodies. See VIRG. *Æn.* vi. 325—29. 365, 6. and HOR. lib. i. ode xxviii. 35, 6. This situation was reckoned to be very unhappy.

267. *Nor hath he a farthing, &c.*] The triens was a very small piece of money—the third part of the as, which was about three farthings of our money. It was a custom among the Greeks, to put a piece of money into the mouth of a dead person, which was supposed to be given to Charon, as his fare, for the passage in his boat, over the river Styx. This unhappy man, being killed in the manner he was, could not have this done for him.

Though Juvenal certainly believed a future state of rewards and punishments, (see sat. ii. l. 153.) yet he certainly means here, as he does elsewhere, to ridicule the idle and foolish superstitions, which the Romans had adopted from the Greeks, upon those subjects, as well as on many others relative to their received mythology.

268. *Now consider, &c.*] Umbricius still pursues his discourse, and adds fresh reasons for his departure from Rome: which, like

Now sits on the bank, and, a novice, dreads the black
 Ferryman; nor does he hope for the boat of the muddy gulph,
 Wretch [that he is]—nor hath he a farthing which he can reach forth
 from his mouth. 265

Now consider other, and different dangers of the night:
 What space from high roofs, from whence the brain
 A potsherd strikes, as often as from the windows cracked and
 broken 270

Vessels fall, with what weight they mark and wound
 The stricken flint: you may be accounted idle,
 Aud improvident of sudden accident, if to supper
 You go intestate; there are as many fates as, in that
 Night, there are watchful windows open, while you pass by. 275
 Therefore you should desire, and carry with you a miserable wish,
 That they may be content to pour forth broad basons.

One drunken and petulant, who haply hath killed nobody,

the former, already given, arise from the dangers which the inhabitants, the poorer sort especially, are exposed to, in walking the streets by night.—These he sets forth with much humour.

268. *Other, and different dangers.*] Besides those already mentioned, l. 196—202.

269. *What space from high roofs.*] How high the houses are, and, consequently, what a long way any thing has to fall, from the upper windows into the street, upon people's heads that are passing by; and therefore must come with the greater force; insomuch that pieces of broken earthen ware, coming from such a height, make a mark in the flint pavement below, and, of course, must dash out the brains of the unfortunate passenger on whose head they may happen to alight.

272. *Idle.*] Ignavus—indolent—negligent of your affairs. *q. d.* A man who goes out to supper, and who has to walk home through the streets at night, may be reckoned very indolent, and careless of his affairs, as well as very improvident, if he does not make his will before he sets out.

274. *As many fates.*] As many chances of being knocked on the head, as there are open windows, and people watching to throw down their broken crockery into the street, as you pass along.

276. *Therefore you should desire, &c.*] As the best thing which you can expect, that the people at the windows would content themselves with emptying the nastiness which is in their pots upon you, and not throw down the pots themselves.

Pelvis is a large bason, or vessel, wherein they washed their feet, or put to more filthy uses.

278. *One drunken, &c.*] Umbricitus, among the nightly dangers of Rome, recounts that which arises from meeting drunken rakes in their cups.

— *Drunken and petulant.*] We may imagine him in his way from

Dat pœnas, noctem patitur lugentis amicum
 Pelidæ; cubat in faciem, mox deinde supinus: 280
 Ergo non aliter poterit dormire: QUIBUSDAM
 SOMNUM RIXA FACIT: sed quamvis improbus annis,
 Atque mero fervens, cavet hunc, quem coccina læna
 Vitari jubet, et comitum longissimus ordo;
 Multum præterea flaminarum, atque ænea lampas. 285
 Me quem Luna solet deducere, vel breve lumen
 Candelæ, cujus dispenso et tempero filum,
 Contemnit: miseræ cognosce proœmia rixæ,
 Si rixa est, ubi tu pulsas ego vapulo tantum.
 Stat contra, starique jubet; parere necesse est; 290
 Nam quid agas, cum te furiosus cogat, et idem
 Fortior? unde venis? exclamat: cujus aceto,
 Cujus conche tumes? quis tecum sectile porrum
 Sutor, et elixi vervecis labra comedit?

some tavern, very much in liquor, and very saucy and quarrelsome, hoping to pick a quarrel, that he may have the pleasure of beating somebody before he gets home—to fail of this, is a punishment to him.

279. *The night of Pelides.*] The poet humourously compares the uneasiness of one of these young fellows, on missing a quarrel, to the disquiet of Achilles (the son of Peleus) on the loss of his friend Patroclus; and almost translates the description which Homer gives of that hero's restlessness on the occasion. Il. ω'. l. 10, 11.

Ἄλλοτ' ἐπὶ πλευρᾷς κατακλιμένους, ἄλλοτε δ' αὐτὲ
 Ἰππίως, ἄλλοτε δὲ πρηνῆς.

Nunc lateri incumbens, iterum post paulo supinus
 Corpore, nunc pronus.

So the poet describes this rakehelly youth, as tossing and tumbling in his bed, first on his face, then on his back (supinus)—thus endeavouring to amuse the restlessness of his mind, under the disappointment of having met with nobody to quarrel with and beat—thus wearying himself, as it were, into sleep.

281—2. *To some a quarrel, &c.*] This reminds one of Prov. iv. 16. —“For they (the wicked and evil men, ver. 14.) sleep not, except “they have done mischief, and their sleep is taken away unless they “cause some to fall.”

282. *Wicked from years.*] Improbus also signifies lewd, rash, violent, presumptuous.—Though he be all these, owing to his young time of life, and heated also with liquor, yet he takes care whom he assaults.

283. *A scarlet cloak.*] Instead of attacking, he will avoid any rich man or noble, whom he full well knows from his dress, as well as from the number of lights and attendants which accompany him. The læna was a sort of cloak usually worn by soldiers; but

Is punished; suffers the night of Pelides mourning
 His friend; he lies on his face, then presently on his back: 280
 For otherwise he could not sleep: To some
 A QUARREL CAUSES SLEEP: but tho' wicked from years
 And heated with wine, he is aware of him whom a scarlet cloak
 Commands to avoid, and a very long train of attendants,
 Besides a great number of lights, and a brazen lamp. 285
 Me whom the moon is wont to attend, or the short light
 Of a candle, the wick of which I dispose and regulate,
 He despises: know the preludes of a wretched quarrel,
 If it be a quarrel where you strike and I only am beaten.
 He stands opposite, and bids you stand; it is necessary to obey; 290
 For what can you do, when a madman compels, and he
 The stronger? "Whence come you," he exclaims, "with whose
 "vinegar,
 "With whose bean, swell you? What cobbler with you
 "Sliced leek, and a boiled sheep's head, hath eaten?"

only the rich and noble could afford to wear those which were dyed in scarlet. Coccus signifies the shrub which produced the scarlet grain, and coccinus implies what was dyed with it of a scarlet colour.

285. *Brazen lamp.*] This sort of lamp was made of Corinthian brass: it was very expensive, and could only fall to the share of the opulent.

286. *Me whom the moon, &c.*] Who walk by moon-light, or at most, with a poor, solitary, short candle, which I snuff with my fingers—such a one he holds in the utmost contempt.

298. *Know the preludes, &c.*] Attend a little, and hear what the preludes are of one of these quarrels, if that can properly be called a quarrel, where the beating is by the assailant only.

Rixa signifies a buffeting, and fighting, which last seems to be the best sense in this place, viz. if that can be called fighting, where the battle is all on one side.

290. *He stands opposite.*] Directly in your way, to hinder your passing—and orders you to stop.

291. *What can you do, &c.*] You must submit, there's no making any resistance; you are no match for such a furious man.

292. *With whose vinegar, &c.*] Then he begins his taunts, in hopes to pick a quarrel. Where have you been? with whose sour wine have you been filling yourself?

293. *With whose bean, &c.*] *Conchis* means a bean in the shell, and thus boiled—a common food among the lower sort of people, and very filling, which is implied by *tumes*.

— *What cobbler.*] He now falls foul of your company, as well as your entertainment.

294. *Sliced leek.*] *Sectilis* signifies any thing that is or may be easily cut asunder. But see sat. xiv. l. 133, note.

Nil mihi respondes? aut dic, aut accipe calcem: 295
 Ede ubi consistas: in quâ te quæro proseuchâ?
 Dicere si tentes aliquid, tacitusve recedas,
 Tantundem est: feriunt pariter: vadimonia deinde
 Irati faciunt. Libertas pauperis hæc est:
 Pulsatus rogat, et pugnâ concisus adorat, 300
 Ut liceat paucis cum dentibus inde reverti.

Nec tamen hoc tantum metuas: nam qui spoliât te
 Non deerit, clausis domibus, postquam omnis ubique
 Fixa catenatæ siluit compago tabernæ.
 Interdum et ferro subitus grassator agit rem, 305
 Armato quoties tutæ custode tenentur
 Et Pontina palus, et Gallinaria pinus.

294. *A boiled sheep's head.*] Vervex particularly signifies a weather sheep.—Labra, the lips, put here, by synec. for all the flesh about the jaws.

295. *A kick.*] Calx properly signifies the heel—but by meton. a spurn or kick with the heel.

296. *Where do you abide.*] Consisto signifies to abide, stay, or keep in one place—here I suppose it to allude to taking a constant stand, as beggars do, in order to beg: as if the assailant, in order to provoke the man more, whom he is wanting to quarrel with, meant to treat him as insolently as possible, and should say—“Pray let me know where you take your stand for begging?”—This idea seems countenanced by the rest of the line.

—*In what begging-place, &c.*] Proseucha properly signifies a place of prayer, (from the Gr. προσευχεσθαι,) in the porches of which beggars used to take their stand. Hence by met. a place where beggars stand to ask alms of them who pass by.

298. *They equally strike.*] After having said every thing to insult and provoke you, in hopes of your giving the first blow, you get nothing by not answering; for their determination is to beat you—therefore either way, whether you answer, or whether you are silent, the event will be just the same—it will be all one.

—*Then angry, &c.*] Then, in a violent passion, as if they had been beaten by you, instead of your being beaten by them—away they go, swear the peace against you, and make you give bail, as the aggressor, for the assault.

299. *This is the liberty, &c.*] So that, after our boasted freedom, a poor man at Rome is in a fine situation—All the liberty which he has, is, to ask, if beaten, and to supplicate earnestly, if bruised unmercifully with fisty-cuffs, that he may return home, from the place where he was so used, without having all his teeth beat out of his head—and perhaps he is to be prosecuted, and ruined at law, as the aggressor.

302. *Yet neither, &c.*] Umbritius, as another reason for retiring from Rome, describes the perils which the inhabitants are in from house and street-robbers.

“ Do you answer me nothing !—either tell or take a kick :

“ Tell where you abide—in what begging-place shall I seek you ?”—

If you should attempt to say any thing, or retiré silent,

(It amounts to the same : they equally strike : then, angry, they

Bind you over. This is the liberty of a poor man.

Beaten he asks, bruised with fists he entreats,

300

That he may return thence with a few of his teeth.

Yet neither may you fear this only : for one who will rob you will
not

Be wanting, the houses being shut up, after, every where, every

Fixed fastening of the chained shop hath been silent :

And sometimes the sudden footpad with a sword does your busi-
ness,

305

As often as, with an armed guard, are kept safe

Both the Pontinian marsh, and the Gallinarian pine ;

303. *The houses being shut up.*] The circumstance mentioned here, and in the next line, mark what he says to belong to the *alia et diversa pericula noctis*, l. 268.

304. *The chained shop.*] *Taberna* has many significations ; it denotes any house made of boards, a tradesman's shop, or warehouse ; also an inn or tavern. By the preceding *domibus* he means private houses.—Here, therefore, we may understand *tabernæ* to denote the shops and taverns, which last were probably kept open longer than private houses or shops ; yet even these are supposed to be fastened up, and all silent and quiet within.—This marks the lateness of the hour, when the horrid burglar is awake and abroad, and when there is not wanting a robber to destroy the security of the sleeping inhabitants.

Compago signifies a joining or closure, as of planks, or boards, with which the *tabernæ* were built—*fixa compago* denotes the fixed and firm manner in which they were compacted or fastened together—*Inductâ etiam per singulos asseres grandi catenâ*—*Vet. Schol.*—“ with a great chain introduced through every plank”—in order to keep them from being torn asunder, and thus the building broken open by robbers.

The word *siluit*, here, shews that the building is put for the inhabitants within. *Meton.*—The noise and hurry of the day was over, and they were all retired to rest.

305. *The sudden footpad.*] *Grassator* means an assailant of any kind, such as highwaymen, footpads, &c. One of these may leap on a sudden from his lurking-place upon you, and do your business by stabbing you. Or perhaps the poet may here allude to what is very common in Italy at this day, namely, assassins, who suddenly attack and stab people in the streets late at night.

307. *Pontinian marsh.*] *Strabo* describes this as in Campania, a champain country of Italy, in the kingdom of Naples ; and *Suet.* says, that *Julius Cæsar* had determined to dry up this marsh—it was a noted harbour for thieves.

Sic inde huc omnes tanquam ad vivaria currunt.

Quâ fornace graves, quâ non incude catenæ?

Maxinus in vinclis ferri modus, ut timcas, ne

310

Vomer deficiat, ne marræ et sarcula desint.

Felices proavorum atavos, felicia dicas

Secula, quæ quondam sub regibus atque tribunis

Viderunt uno contentam carcere Romam.

His alias poteram, et plures subnectere causas :

315

Sed jumenta vocant, et sol inclinatur ; eundem est :

Nam mihi commotâ jam dudum mulio virgâ

Innuit : ergo vale nostri memor ; et quoties te

Roma tuo refici properantem reddet Aquino,

Me quoque ad Helvinam Cererem, vestramque Dianam

320

307. *Gallinarian pine.*] *i. e.* Wood, by synec. This was situated near the bay of Cumæ, and was another receptacle of robbers.

When these places were so infested with thieves, as to make the environs dangerous for the inhabitants, as well as for travellers, a guard was sent there to protect them, and to apprehend the offenders ; when this was the case, the rogues fled to Rome, where they thought themselves secure—and then these places were rendered safe.

308. *As to vivaries.*] Vivaria are places where wild creatures live, and are protected, as deer in a park, fish in a stew-pond, &c. The poet may mean here, that they are not only protected in Rome, but easily find subsistence, like creatures in vivaries. See sat. iv. l. 51.

What Rome was to the thieves, when driven out of their lurking places in the country, that London is to the thieves of our time.—This must be the case of all great cities.

309. *In what furnace, &c.*] In this and the two following lines, the poet, in a very humorous hyperbole, describes the numbers of thieves to be so great, and to threaten such a consumption of iron in making fetters for them, as to leave some apprehensions of there being none left to make ploughshares, and other implements of husbandry.

312. *Our great-grandfathers, &c.*] *i. e.* Our ancestors of old time—proavorum atavos—old grandsires, or ancestors indefinitely.

313. *Kings and tribunes.*] After the expulsion of the kings, tribunes, with consular authority, governed the republic.

314. *With one prison.*] Which was built in the forum, or market-place, at Rome, by Ancus Martius, the fourth king. Robberies, and the other offences above mentioned, were then so rare, that this one gaol was sufficient to contain all the offenders.

315. *And more causes.*] *i. e.* For my leaving Rome.

316. *My cattle call.*] Summon me away.—It is to be supposed, that the carriage, as soon as the loading was finished, (see l. 10.) had set forward, had overtaken Umbritius, and had been some time waiting for him to proceed.

Thus from thence hither all run as to vivaries.

In what furnace, on what anvil are not heavy chains?

The greatest quantity of iron (is used) in fetters, so that you may
fear, lest 310

The ploughshare may fail, lest hoes and spades may be wanting.

You may call our great-grandfathers happy, happy

The ages, which formerly, under kings and tribunes,

Saw Rome content with one prison.

To these I could subjoin other and more causes, 315

But my cattle call, and the sun inclines, I must go:

For long since the muleteer, with his shaken whip,

Hath hinted to me: therefore farewell mindful of me: and as often
as

Rome shall restore you, hastening to be refreshed, to your Aquinum,

Me also to Helvine Ceres, and to your Diana, 320

316. *The sun inclines.*] From the meridian towards its setting.

————— Inclinare meridiem
Sentis— MOR. lib. iii. od. xxviii. l. 5.

317. *The muleteer.*] Or driver of the mules, which drew the carriage containing the goods, (see l. 10.) had long since given a hint, by the motion of his whip, that it was time to be gone. This Umbritius, being deeply engaged in his discourse, had not adverted to till now.

318. *Mindful of me.*] An usual way of taking leave. See Hor. lib. iii. ode xxvii. l. 14.

Et memor nostri Galatea vivas.

319. *Hastening to be refreshed.*] The poets, and other studious persons, were very desirous of retiring into the country from the noise and hurry of Rome, in order to be refreshed with quiet and repose.

HOR. lib. i. epist. xviii. l. 104.

Me quoties reficit gelidus Digentia rivus, &c.

See also that most beautiful passage—O Rus, &c.—lib. ii. sat. vi. l. 60—2.

——— *Your Aquinum.*] A town in the Latin way, famous for having been the birth-place of Juvenal, and to which, at times, he retired.

320. *Helvine Ceres.*] Helvinam Cererem—Helvinus is used by Pliny, to denote a sort of flesh-colour. ANSW. Something perhaps approaching the yellowish colour of corn. Also a pale red-colour—Helvus. ANSW. But we may understand Ceres to be called Helvinus or Elvinus, which was near Aquinum. Near the fons Helvinus was a temple of Ceres, and also of Diana, the vestiges of which are said to remain till this day.

Convelle a Cumis : Satirarum ego (n̄ pudet illas)
Adjutor gelidos veniam caligatus in agros.

321. *Rend from Cumæ.*] Convelle—pluck me away—by which expression Umbritius describes his great unwillingness to be taken from the place of his retreat, as if nothing but his friendship for Juvenal could force him (as it were) from it.

322. *Armed, &c.*] Caligatus—the caliga was a sort of harness for the leg, worn by soldiers, who hence were called caligati. It is used here metaphorically.

Tend from Cumæ : I of your Satires (unless they are ashamed)
An helper, will come armed into your cold fields.

“ I, (says Umbrilius,) unless your Satires should be ashamed of
“ my assistance, will come, armed at all points, to help you in
“ your attacks upon the people and manners of the times.” By this
it appears that Umbrilius was himself a poet.

— *Your cold fields.*] Aquinum was situated in a part of Car-
pania, much colder than where Cumæ stood.

END OF THE THIRD SATIRE.

SATIRA IV.

ARGUMENT.

From the luxury and prodigality of Crispinus, whom he lashes so severely, sat. i. 26—9, Juvenal takes occasion to describe a ridiculous consultation, held by Domitian over a large turbot; which was too big to be contained in any dish that could be found. The Poet, with great wit and humour, describes the senators being summoned in this exigency, and gives a particular account of their characters, speeches, and advice. After long consultation,

ECCE iterum Crispinus; et est mihi sæpe vocandus
Ad partes; monstrum nullâ virtute redemptum
A vitiis, æger, solâque libidine fortis:
Delicias viduæ tantum aspernatur adulter.
Quid refert igitur quantis junenta fatiget
Porticibus, quantâ nemorum vectetur in umbrâ,
Jugera quot vicina foro, quas emerit ædes?

5

Line 1. Again Crispinus.] Juvenal mentions him before, sat. i. 27. He was an Ægyptian by birth, and of very low extraction; but having the good fortune to be a favourite of Domitian's, he came to great riches and preferment, and lived in the exercise of all kinds of vice and debauchery.

2. To his parts.] A metaphor, taken from the players, who, when they had finished the scene they were to act, retired, but were called again to their parts, as they were successively to enter and carry on the piece.

Thus Juvenal calls Crispinus again, to appear in the parts, or characters, which he has allotted him in his Satires.

— *By no virtue, &c.*] He must be a monster indeed, who had not a single virtue to rescue him from the total dominion of his vices. Redemptum here is metaphorical, and alludes to the state of a miserable captive, who is enslaved to a tyrant master, and has none to ransom him from bondage.

3. Sick.] Diseased—perhaps full of infirmities from his luxury and debauchery. Æger also signifies weak—feeble.—This sense too is to be here included, as opposed to fortis.

— *And strong in lust, &c.*] Vigorous and strong in the gratification of his sensuality only.

4. The adulterer despises, &c.] *q. d.* Crispinus, a common adulter

SATIRE IV.

ARGUMENT.

it was proposed that the fish should be cut to pieces, and so dressed: at last they all came over to the opinion of the senator Montanus, that it should be dressed whole; and that a dish, big enough to contain it, should be made on purpose for it. The council is then dismissed, and the Satire concludes; but not without a most severe censure on the emperor's injustice and cruelty towards some of the best and most worthy of the Romans.

BEHOLD again Crispinus! and he is often to be called by me
To his parts: a monster by no virtue redeemed
From vices—sick, and strong in lust alone:
The adulterer despises only the charms of a widow.
What signifies it, therefore, in how large porches he fatigues 5
His cattle, in how great a shade of groves he may be carried,
How many acres near the forum, what houses he may have bought?

terer, sins only from the love of vice; he neither pretends interest or necessity, like those who sold their favours to lascivious widows, in hopes of being their heirs. Sat. i. 38—42. He was too rich for this, but yet too wicked not to gratify his passions in the most criminal manner: he would not intrigue with a widow, lest he should be suspected to have some other motives than mere vice; therefore he despises this, though he avoided no other species of lewdness.

5. *In how large porches, &c.*] It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather, that they might be sheltered from the rain, and from the too great heat of the sun. Jumentum signifies any labouring beast, either for carriage or draught. Sat. iii. 316.

6. *How great a shade, &c.*] Another piece of luxury was to be carried in litters among the shady trees of their groves, in sultry weather.

7. *Acres near the forum.*] Where land was the most valuable, as being in the midst of the city.

— *What houses, &c.*] What purchases he may have made of houses in the same lucrative situation. Comp. sat. i. l. 105, and note.

NEMO MALUS FELIX; minime corruptor, et idem
 Incestus, cum quo nuper vittata jacebat
 Sanguine adhuc vivo terram subitura sacerdos. 10
 Sed nunc de factis levioribus: et tamen alter
 Si fecisset idem, caderet sub judice morum.
 Nam quod turpe bonis, Titio, Seioque, decebat
 Crispinum: quid agas, cum dira, et fœdior omni
 Crimine persona est? mullum sex millibus emit, 15
 Æquantem sane paribus sestertia libris,
 Ut perhibent, qui de magnis majora loquuntur.

8. *No bad man, &c.*] This is one of those passages, in which Juvenal speaks more like a Christian, than like an heathen. Comp. Is. lvii. 20, 21.

— *A corrupter.*] A ruiner, a debaucher of women.

9. *Incestuous.*] Incestus—from in and castus—in general is used to denote that species of unchastity, which consists in defiling those who are near of kin—but, in the best authors, it signifies unchaste—also guilty—profane. As in Hor. lib. iii. ode ii. l. 29.

————— Sæpe Diespiter
 Neglectus incesto addidit integrum.

In this place it may be taken in the sense of profane, as denoting that sort of unchastity which is mixed with profaneness, as in the instance which follows, of defiling a vestal virgin.

9—10. *A filletted priestess.*] The vestal virgins, as priestesses of Vesta, had fillets bound round their heads, made of ribbons, or the like.

10. *With blood as yet alive.*] The vestal virgins vowed chastity, and if any broke their vow, they were buried alive; by a law of Numa Pompilius their founder.

11. *Lighter deeds.*] *i. e.* Such faults as, in comparison with the preceding, are trivial, yet justly reprehensible, and would be so deemed in a character less abandoned than that of Crispinus, in whom they are in a manner eclipsed by greater.

12. *Under the judge, &c.*] This seems to be a stroke at the partiality of Domitian, who punished Maximilla, a vestal, and those who had defiled her, with the greatest severity. Suet. Domit. ch. viii. See note 2, on l. 60.

Crispinus was a favourite, and so he was suffered to escape punishment, however much he deserved it, as was the vestal whom he defiled, on the same account.

Suet. says, that Domitian, particularly—Morum correctionem exerceuit in vestales.

13. *What would be base, &c.*] So partial was Domitian to his favourite Crispinus, that what would be reckoned shameful, and he punished as a crime, in good men, was esteemed very becoming in him.

— *Titius, or Seius.*] It does not appear who these were; but

NO BAD MAN IS HAPPY: least of all a corrupter, and the same
Incestuous, with whom there lay, lately, a filleted
Priestess, about to go under ground with blood as yet alive. 10

But now concerning lighter deeds: and yet another,
If he had done the same, would have fallen under the judge of man-
ners:

For what would be base in good men, in Titius, or Seius, became
Crispinus: what can you do, since dire, and fouler than every
Crime, his person is?—He bought a mullet for six sestertia, 15
Truly equalling the sestertia to a like number of pounds,
As they report, who of great things speak greater.

probably they were some valuable men, who had been persecuted by
the emperor for some supposed offences. See this sat. l. 151, 2.

14. *What can you do, &c.] q. d.* What can one do with such a
fellow as Crispinus? what signifies satirizing his crimes, when his
person is more odious and abominable than all that can be mentioned?
What he is, is so much worse than what he DOES, that one is at a
loss how to treat him.

This is a most severe stroke, and introduces what follows on the
gluttony and extravagance of Crispinus.

15. *A mullet.] Mullus*—a sea fish, of a red and purple colour,
therefore called mullus, from mulleus, a kind of red or purple shoe,
worn by senators and great persons. ANSW. I take this to be
what is called the red mullet, or mullus barbatus, by some rendered
barbel. Horace speaks of this fish as a great dainty:

Laudas, insane, trilibrem

Mullum ———

HOR. sat. ii. lib. ii. l. 33, 4.

So that about three pounds was their usual weight:—that it was a
rarity to find them larger, we may gather from his saying, l. 36.—
His breve pondus.

But Crispinus meets with one that weighed six pounds, and, rather
than not purchase it, he pays for it the enormous sum of six thousand
sestertii, or six sestertia, making about 46*l.* 17*s.* 6*d.* of our money.

For the manner of reckoning sesterces, see before, sat. i. l. 106,
and note.

This fish, whatever it strictly was, was in great request, as a dainty,
among the Romans. Asinius Celer, a man of consular dignity
under the emperor Claudius, is said to have given 8000 nummi
(i. e. eight sestertia) for one. See SENEC. epist. xcv.

16. *Truly equalling, &c.]* That is, the number of sestertia were
exactly equal to the number of pounds which the fish weighed, so
that it cost him a sestertium per pound.

17. *As they report, &c.]* So Crispinus's flatterers give out, who,
to excuse his extravagance, probably represent the fish bigger than it
was, for it is not easily credible that this sort of fish ever grows so
large. Pliny says, that a mullet is not to be found that weighs more
than two pounds.—Hor. ubi supr. goes so far as three pounds—so

Consilium laudo artificis, si munere tanto
 Præcipuam in tabulis ceram senis abstulit orbi.
 Est ratio ulterior, magnæ si misit amicæ, 20
 Quæ vehitur clauso latis specularibus antro.
 Nil tale expectes: emit sibi: multa videmus,
 Quæ miser et frugi non fecit Apicius: hoc tu
 Succinctus patriâ quondam, Crispine, papyro.
 Hoc pretium squamæ? potuit fortasse minoris 25
 Piscator, quam piscis, emi. Provincia tanti
 Vendit agros: sed majores Appulia vendit.

that probably these embellishers of Crispinus made the fish to be twice as big as it really was.

18. *I praise the device, &c.*] If this money had been laid out in buying such a rarity, in order to present it to some childless old man, and, by this, Crispinus had succeeded so well as to have become his chief heir, I should commend such an artifice, and say that the contriver of it deserved some credit.

19. *Had obtained the chief wax, &c.*] It was customary for wills to consist of two parts: the first named the *primi hæredes*, or chief heirs, and was therefore called *cera præcipua*, from the wax which was upon it, on which was the first seal. The other contained the *secundi hæredes*, or lesser heirs: this was also sealed with wax—this was called *cera secunda*.

20. *There is further reason, &c.*] There might have been a reason for his extravagance, even beyond the former; that is, if he had purchased it to have presented it to some rich woman of quality, in order to have ingratiated himself with her as a mistress, or to induce her to leave him her fortune, or perhaps both. *Comp. sat. iii. 129, 30, and ib. 132—4.*

21. *Carried in a close litter.*] *Antrum* properly signifies a den, cave, or the like—but there it seems to be descriptive of the *lectica*, or litter, in which persons of condition were carried close shut up.

— *Broad windows.*] *Latis specularibus.*—*Specularis* means any thing whereby one may see the better, belonging to windows, or spectacles. The *specularis lapis* was a stone, clear like glass, cut into small thin panes, and in old times used for glass.

This was made use of in the construction of the litters, as glass is with us in our coaches and sedan chairs, to admit the light, and to keep out the weather.

The larger these windows were, the more expensive they must be, and the more denote the quality of the owner.

22. *Expect no such thing, &c.*] If you expect to hear that something of the kind above mentioned was a motive for what he did, or that he had any thing in view, which could in the least excuse it, you will be mistaken; for the truth is, he bought it only for himself, without any other end or view than to gratify his own selfishness and gluttony.

23. *Apicius.*] A noted epicure and glutton in the days of Nerva.

I praise the device of the contriver, if, with so large a gift,
 He had obtained the chief wax on the will of a childless old man.
 There is further reason, if he had sent it to a great mistress, 20
 Who is carried in a close litter with broad windows.
 Expect no such thing: he bought it for himself: we see many
 things
 Which the wretched and frugal Apicius did not: this thou [didst]
 Crispinus, formerly girt with your own country flag.
 Is this the price of a scale? perhaps, at less might 25
 'The fisherman, than the fish, be bought. At so much a province
 Sells fields: but Apulia sells greater.

He wrote a volume concerning the ways and means to provoke appetite, spent a large estate on his guts, and growing poor and despised, hanged himself.

The poet means, that even Apicius, glutton as he was, was yet a mortified and frugal man in comparison of Crispinus.

“Thou, Crispinus, hast done, what Apicius never did.”

24. *Formerly girt, &c.*] *q. d.* Who wast, when thou first camest to Rome, a poor Ægyptian, and hadst not a rag about thee, better than what was made of the flags that grow about the river Nile. Of the papyrus, ropes, mats, and, among other things, a sort of clothing was made.

This flag, and the leaves of it, were equally called papyrus. See sat. i. l. 26, 7, where Crispinus is spoken of much in the same terms.

25. *The price of a scale.*] Squamæ, here, by synec. put for the fish itself; but, by this manner of expression, the poet shews his contempt of Crispinus, and means to make his extravagance as contemptible as he can.

26. *A province, &c.*] In some of the provinces which had become subject to Rome, one might purchase an estate for what was laid out on this mullet.

27. *But Apulia, &c.*] A part of Italy near the Adriatic gulph, where land, it seems, was very cheap, either from the barrenness and craggy height of the mountains, or from the unwholesomeness of the air, and the wind atabulus:

Montes Apulia notos
 Quos torret atabulus.

HOR. lib. i. sat. v. l. 77, 8.

q. d. The price of this fish would purchase an estate in some of the provinces; but, in Apulia, a very extensive one.

For less some provinces whole acres sell:
 Nay, in Apulia, if you bargain well,
 A manor would cost less than such a meal.

}
 DUXE.

Quales tunc epulas ipsum glutisse putemus
 Induperatorem, cum tot sestertia, partem
 Exiguam, et modicæ sumptam de marginè cœnæ 30
 Purpureus magni ructarit scurrâ palati,
 Jam princeps equitum, magnâ qui voce solebat.
 Vendere municipales pactâ mercede siluros ?

Incipe Calliope, licet hic considere : non est
 Cantandum, res vera agitur : narrate puellæ 35
 Pierides ; prosit mihi vos dixisse puellas.

Cum jam semianimum laceraret Flavius orbem

28. *The emperor, &c.*] Domitian.—*q. d.* What must we suppose to be done by him, in order to procure dainties ? how much expense must he be at to gratify his appetite, if Crispinus can swallow what cost so many sestertia in one dish, and that not a principal one ; not taken from the middle, but merely standing as a side-dish at the edge of the table ; not a part of some great supper, given on an extraordinary occasion, but of a common ordinary meal.

31. *A purple buffoon.*] No longer clad with the papyrus of Ægypt, (see note on l. 24.) but decked in sumptuous apparel, ornamented with purple. So sat. i. 27.

Crispinus, Tyrias humero revocante lacernas.

Though advanced to great dignity, by the favour of the emperor, yet letting himself down to the low servility and meanness of a court-jester, or buffoon.

— *Belched.*] The indigestions and crudities, which are generated in the stomachs of those who feed on various rich and luscious dainties, occasion flatulencies, and nauseous eructations. The poet, here, to express the more strongly his abhorrence of Crispinus's extravagant gluttony, uses the word ructarit—the effect for the cause. See sat. iii. 233, note.

32. *Chief of knights.*] *i. e.* Chief of the equestrian order.

Horace hath a thought like this, concerning a low-born slave, who, like Crispinus, had been advanced to equestrian dignity.

Sedilibusquæ in primis eques
 Othone contempto sedet.

Æpod. iv. l. 15, 16.

See before, sat. iii. 159, and note.

32—3. *Who used—to sell, &c.*] Who used formerly, in his flag-jacket (l. 24.) to cry fish about the streets.

33. *Shads.*] What the silari were I cannot find certainly defined ; but must agree that they were a small and cheap kind of fish, taken in great numbers out of the river Nile—hence the poet jeeringly styles them municipales, *q. d.* Crispinus's own countrymen.—*ANSW.*

— *For hire.*] Various are the readings of this place—as fracta de merce—pacta de merce—pharia de merce—but I think, with Casaubon, that pacta mercede gives the easiest and best sense : it still exaggerates the wretchedness and poverty of Crispinus at his outset

What dainties then can we think the emperor himself
 To have swallowed, when so many sestertia; a small
 Part, and taken from the margin of a moderate supper, 30
 A purple buffoon of the great palace belched?
 Now chief of knights; who used, with a loud voice,
 To sell his own country shads for hire.

Begin Calliope, here you may dwell: you must not
 Sing, a real matter is treated: relate it ye Pierian 35
 Maids—let it avail me to have called ye maids—
 When now the last Flavius had torn the half-dead

in life, as it denotes, that he not only got his living by bawling fish about the streets, but that these fish were not his own, and that he sold them for the owners, who bargained with him to pay him so much for his pains—*pacta mercede*—lit.—for agreed wages or hire.

34. *Calliope.*] The mother of Orpheus, and chief of the nine muses: said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlesque invocation of Calliope, and then of the rest of the muses.

— *Here you may dwell.*] A subject of such importance requires all your attention, and is not lightly to be passed over, therefore, here you may sit down with me.

34—5. *Not sing.*] Not consider it as a matter of mere invention, and to be treated, as poetical fictions are, with flights of fancy: my theme is real fact, therefore—*non est cantandum*—it is not a subject for heroic song—or, tibi understood, you are not to sing—

Begin Calliope, but not to sing:

Plain honest truth we for our subject bring.

DUKE.

35: *Relate.*] Narrate corresponds with the *non est cantandum*—*q. d.* deliver it in simple narrative.

35—6. *Pierian maids.*] The muses were called Pierides, from Pieria, a district of Thessaly, where was a mountain; on which Jupiter, in the form of a shepherd, was fabled to have begotten them on Mnemosyne. See *Ov. Met. vi. 114.*

36. *Let it avail me, &c.*] He banter the poets who gave the appellations of nymphæ and puellæ to the muses, as if complimenting them on their youth and chastity. It is easily seen that the whole of this invocation is burlesque.

37. *When now.*] The poet begins his narrative, which he introduces with great sublimity, in this and the following line; thus finely continuing his irony; and at the same time dating the fact in such terms, as reflect a keen and due severity on the character of Domitian.

— *The last Flavius.*] The Flavian family, as it was imperial, began in Vespasian, and ended in Domitian, whose monstrous cruelties are here alluded to, not only as affecting the city of Rome, but as felt to the utmost extent of the Roman empire, tearing, as it were, the world to pieces. *Semianimum*—half dead under oppression. *Metaph.*

Ultimus, et calvo serviret Roma Neroni,
 Incidit Adriaci spatium admirabile rhombi,
 Ante domum Veneris; quam Dorica sustinet Ancon, 40
 Implevitque sinus: neque enim minor hæserat illis,
 Quos operit glacies Mæotica, ruptaque tandem
 Solibus effundit torpentis ad ostia Ponti,
 Desidiâ tardos, et longo frigore pingues.
 Destinât hoc monstrum cymbæ linique magister 45
 Pontifici summo: quis enim proponere talem,
 Aut emere auderet? cum plena et littora multo
 Delatore forent: dispersi protinus algæ

38. *Was in bondage to bald Nero.*] Was in bondage and slavery to the tyrant Domitian. This emperor was bald; at which he was so displeased, that he would not suffer baldness to be mentioned in his presence. He was called Nero, as all the bad emperors were, from his cruelty. Servire—implies the service which is paid to a tyrant: parere—that obedience which is paid to a good prince.

39. *There fell, &c.*] Having related the time when, he now mentions the place where, this large turbot was caught. It was in the Adriatic sea, near the city of Ancon, which was built by a people originally Greeks, who also built there a temple of Venus. This city stood on the shore, at the end of a bay which was formed by two promontories, and made a curve like that of the elbow when the arm is bent—hence it was called *αγκων*, the elbow. The poet, by being thus particular, as if he were relating an event, every circumstance of which was of the utmost importance, enhances the irony.

The Syracusans, who fled to this part of Italy from the tyranny of Dionysius, were originally from the Dorians, a people of Achaia: hence Ancon is called Dorica: it was the metropolis of Picenum. Ancona is now a considerable city in Italy, and belongs to the papacy.

40. *Sustains.*] Sustinet does not barely mean, that this temple of Venus stood at Ancon, but that it was upheld and maintained, in all its worship, rites and ceremonies, by the inhabitants.

41. *Into a net.*] Sinus, lit. means the bosom or bow of the net, which the turbot was so large as entirely to fill.

— *Stuck.*] Hæserat—had entangled itself, so as to stick fast.

42. *The Mæotic ice.*] The Mæotis was a vast lake, which in the winter was frozen over, and which, when thawed in summer, discharged itself into the Euxine sea, by the Cimmerian Bosphorus.

Here vast quantities of fine fish were detained while the frosts lasted, and then came with the flowing waters into the mouth of the Pontus Euxinus. These fish, by lying in a torpid state during the winter, grew fat and bulky.

43. *The dull Pontic.*] So called from the slowness of its tide. This might, in part, be occasioned by the vast quantities of broken ice, which came down from the lake Mæotis, and retarded its course.

World, and Rome was in bondage to bald Nero,
 There fell a wondrous size of an Adriatic turbot,
 Before the house of Venus which Doric Ancon sustains, 40
 Into a net and filled it, for a less had not stuck than those
 Which the Mæotic ice covers, and at length, broken
 By the sun, pours forth at the entrance of the dull Pontic,
 Slow by idleness, and, by long cold, fat.

The master of the boat and net destines this monster 45
 For the chief pontiff—for who to offer such a one to sale,
 Or to buy it would dare? since the shores too with many
 An informer might be full: the dispersed inquisitors of sea-weed

The Euxine, or Pontic sea, is sometimes called Pontus only. See
 AINSW. Euxinus and Pontus.

45. *Net.*] *Linum*—lit. signifies flax, and, by meton. thread,
 which is made of flax—but as nets are made of thread, it frequently,
 as here, signifies a net. Meton. See VIRG. Georg. ii. l. 142.

46. *For the chief pontiff.*] Domitian, whose title, as emperor,
 was Pontifex Summus, or Maximus. Some think that the poet al-
 ludes to the gluttony of the pontiffs in general, which was so great
 as to be proverbial.—The words glutton and priest were almost sy-
 nonymous—*Cœnæ pontificum*, or the feasts which they made on
 public occasions, surpassed all others in luxury. Hence HOR. lib.
 ii. ode xiii. ad fin.

Pontificum potiore cœnis.

Juvenal, therefore, may be understood to have selected this title of
 the emperor, by way of equivocally calling him what he durst not
 plainly have expressed—the chief of gluttons.—Comp. sat. ii. l. 113.
 —He was particularly the Pontifex Summus of the college at Alba.
 See note on l. 60. ad fin.

The poor fisherman, who had caught this monstrous fish, knew
 full well the gluttony, as well as the cruelty of Domitian: he there-
 fore determines to make a present of it to the emperor, not daring
 to offer it to sale elsewhere, and knowing that, if he did, nobody
 would dare to buy it; for both buyer and seller would be in the
 utmost danger of Domitian's resentment, at being disappointed of
 such a rarity.

47. *Since the shores, &c.*] The reign of Domitian was famous
 for the encouragement of informers, who sat themselves in all
 places to get intelligence. These particular people, who are men-
 tioned here, were officially placed on the shore to watch the landing
 of goods, and to take care that the revenue was not defrauded.
 They appear to have been like that species of revenue officers
 amongst us, which are called tide-waiters.

48. *Inquisitors of sea-weed.*] *Alga* signifies a sort of weed, which
 the tides cast up and leave on the shore. The poet's calling these
 people *algæ inquisitores*, denotes their founding accusations on the
 merest trifles, and thus oppressing the public. They dispersed them-
 selves in such a manner as not to be avoided.

Inquisitores agerent cum remige nudo;
 Non dubitaturi fugitivum dicere piscem, 50
 Depastumque diu vivaria Cæsaris, inde
 Elapsum, veterem ad dominum debere reverti.
 Si quid Palphurio, si credimus Armillato,
 Quicquid conspicuum, pulchrumque est æquore toto,
 Res fisci est, ubicunque natat. Donabitur ergo, 55
 Ne pereat: Jam lethifero cedente pruinis
 Autumno; jam quartanam sperantibus ægris,
 Stridebat deformis hyems, prædamque recentem
 Servabat: tamen hic properat, velut urgeat Auster:
 Utque lacus suberant, ubi, quanquam diruta, servat 60

49. *Would immediately contend, &c.*] They would immediately take advantage of the poor fisherman's forlorn and defenceless condition, to begin a dispute with him about the fish; and would even have the impudence to say, that, though the man might have caught the fish, yet he had no right to it—that it was astray, and ought to return to the right owner.

51. *Long had fed, &c.*] Vivarium, as has been before observed, denotes a place where wild beasts or fishes are kept, a park, a warren, a stew or fish-bond.

The monstrous absurdity of what the poet supposes these fellows to advance, in order to prove that this fish was the emperor's property, (notwithstanding the poor fisherman had caught it in the Adriatic sea,) may be considered as one of those means of oppression, which were made use of to distress the people, and to wrest their property from them, under the most frivolous and groundless pretences, and at the same time under colour of legal claim.

53. *Palphurius—Armillatus.*] Both men of consular dignity; lawyers, and spies, and informers, and so favourites with Domitian.

Here is another plea against the poor fisherman, even granting that the former should fail in the proof; namely, that the emperor has, by his royal prerogative, and as part of the royal revenue, a right to all fish which are remarkable in size or value, wheresoever caught in any part of the sea; and as this turbot came within that description, the emperor must have it, and this on the authority of those great lawyers above mentioned. By the law of England, whale and sturgeon are called royal fish, because they belong to the king, on account of their excellence, as part of his ordinary revenue, in consideration of his protecting the seas from pirates and robbers. See BLACKS. Com. 4to. p. 290.

55. *Therefore it shall be presented.*] The poor fisherman, aware of all this, rather than incur the danger of a prosecution at the suit of the emperor, in which he could have no chance but to lose his fine turbot, and to be ruined into the bargain, makes a virtue of necessity, and therefore wisely determines to carry it as a present to Domitian, who was at that time at Alba.

56. *Lest it should be lost.*] Lest it should be seized, and taken from him by the informers.

Would immediately contend with the naked boatman,
 Not doubting to say that the fish was a fugitive, 50
 And long had fed in Cæsar's ponds, thence had
 Escaped, and ought to return to its old master.
 If we at all believe Palphurins, or Armillatus,
 Whatever is remarkable, and excellent in the whole sea,
 Is a matter of revenue, wherever it swims.—Therefore it shall be
 presented 55
 Lest it should be lost. Deadly autumn was now yielding to
 Hoar-frosts, the unhealthy now expecting a quartan,
 Deformed winter howled, and the recent prey
 Preserved: yet he hastens as if the south wind urged.
 And as soon as they had got to the lakes, where, tho' demolished,
 Alba *lacus* 60

The boatman then shall a wise present make,
 And give the fish, before the seizers take. DUKE.

Or—It shall be presented, and that immediately, lest it should grow stale and stink.

56. *Deadly autumn, &c.*] By this we learn, that the autumn, in that part of Italy, was very unwholesome, and that, at the beginning of the winter, quartan agues were expected by persons of a weakly and sickly habit. Spero signifies to expect either good or evil. This periphrasis describes the season in which this matter happened, that it was in the beginning of winter, the weather cold, the heats of autumn succeeded by the hoar-frosts, so that the fish was in no danger of being soon corrupted.

59. *Yet he hastens, &c.*] Notwithstanding the weather was so favourable for preserving the fish from tainting, the poor fisherman made as much haste to get to the emperor's palace, as if it had been now summer-time.

60. *They.*] *i. e.* The fisherman, and his companions the informers—they would not leave him.

— *Got to the lakes.*] The Albanian lakes—these are spoken of by Hor. lib. iv. od. i. l. 19, 20.

Albanos prope te lacus
 Ponet marmoream sub trabe citreâ.

The city of Alba was built between these lakes and the hills, which, for this reason, were called Colles Albani; hence these lakes were also called Lacus Albani. Alba was about fifteen miles from Rome.

— *Tho' demolished, &c.*] Tullus Hostilius, king of Rome, took away all the treasure and relics which the Trojans had placed there in the temple of Vesta; only, out of a superstitious fear, the fire was left; but he overthrew the city. See ANT. UN. Hist. vol. xi. p. 310. All the temples were spared. Liv. l. i.

The Albans, on their misfortunes, neglecting their worship, were commanded, by various prodigies, to restore their ancient rites, the chief of which was, to keep perpetually burning the vestal fire which

Ignem Trojanum, et Vestam colit Alba minorem,
 Obstūit intranti miratrix turba parumper:
 Ut cessit, facili patuerunt cardine valvæ:
 Exclusi spectant admissa opsonia patres.
 Itur ad Atridem: tum Picens, accipe, dixit,
 Privatis majora focis; genialis agatur
 Iste dies; propera stomachum laxare saginis,

65

was brought there by Æneas, and his Trojans, as a fatal pledge of the perpetuity of the Roman empire.

Alba Longa was built by Ascanius the son of Æneas, and called Alba, from the white sow which was found on the spot. See VIRG. Æn. iii. 390—3. Æn. viii. 43—8.

Domitian was at this time at Alba, where he had instituted a college of priests, hence called Sacerdotes, or Pontifices Albani. As he was their founder and chief, it might be one reason of his being called Pontifex Summus, l. 46. when at that place. The occasion of his being there at that time, may be gathered from what Pliny says in his epist. to Corn. Munatianus.

“Domitian was desirous to punish Corn. Maximilla, a vestal, by burying her alive, she having been detected in unchastity; he went to Alba, in order to convoke his college of priests, and there, in abuse of his power as chief, he condemned her in her absence, and unheard.” See before, l. 12, and note.

Suetonius says, that Domitian went every year to Alba, to celebrate the Quinquatria, a feast so called, because it lasted five days, and was held in honour of Minerva, for whose service he had also instituted the Albanian priests—this might have occasioned his being at Alba at this time.

61. *The lesser Vesta.*] So styled, with respect to her temple at Alba, which was far inferior to that at Rome built by Numa.

62. *Wondering crowd.*] A vast number of people assembled to view this fine fish, insomuch that, for a little while, parumper, they obstructed the fisherman in his way to the palace.

63. *As it gave way.*] *i. e.* As the crowd, having satisfied their curiosity, retired, and gave way for him to pass forward.

— *The gates, &c.*] Valvæ—the large folding doors of the palace are thrown open, and afford a ready and welcome entrance to one who brought such a delicious and acceptable present. Comp. HOR. lib. i. od. xxv. l. 5, 6.

64. *The excluded fathers.*] Patres—*i. e.* patres conscripti, the senators, whom Domitian had commanded to attend him at Alba, either out of state, or in order to form his privy-council on state affairs.

There is an antithesis here between the admissa opsonia and the exclusi patres, intimating, that the senators were shut out of the palace, when the doors were thrown open to the fisherman and his turbot: these venerable personages had only the privilege of looking at it, as it was carried through the crowd.

Many copies read expectant—*q. d.* The senators are to wait,

Preserves the Trojan fire, and worships the lesser Vesta,
 A wondering crowd, for a while, opposed him as he entered:
 As it gave way, the gates opened with an easy hinge:
 The excluded fathers behold the admitted dainties.
 He comes to Atrides: then the Picenian said—"Accept 65
 "What is too great for private kitchens: let this day be passed
 "As a festival; hasten to release your stomach from its crammings,

while the business of the turbot is settled, before they can be admitted—lit. they await the admitted victuals. See expectant used in this sense. VIRG. *Æn.* iv. l. 134.

Casaubon reads spectant, which seems to give the most natural and easy sense.

64. *Dainties.*] Oponium-ii—signifies any victuals eaten with bread, especially fish. ΔΙΝΣΩ. Gr, οψον, proprie, piscis. Hed.—So likewise in S. S. John vi. 9. δυο οψαρια, two little fishes. Here Juvenal uses oponia for the rhombus.

65. *Atrides.*] So the poet here humourously calls Domitian, in allusion to Agamemnon, the son of Atreus, whose pride prompted him to be styled the commander over all the Grecian generals. Thus Domitian affected the titles of Dux ducum—Princeps principum, and even Deus.

— *The Picenian.*] *i. e.* The fisherman, who was an inhabitant of Picenum.

— *Accept.*] Thus begins the fisherman's abject and fulsome address to the emperor, on presenting the turbot.

66. *What is too great.*] Lit. greater than private fires. Focus is properly a fire-hearth, by met. fire. Focus here, means the fires by which victuals are dressed, kitchen fires; and so, by met. kitchens. *q. d.* The turbot which he presented to the emperor was too great and valuable to be dressed in any private kitchen.

67. *As a festival.*] The adj. genialis signifies cheerful—merry—festival—so, genialis dies—a day of festivity, a festival—such as was observed on marriage or on birth-days: on these latter, they held a yearly feast in honour of their genius, or tutelar deity, which was supposed to attend their birth, and to live and die with them. See PERS. sat. ii. l. 3, and note. Probably the poet here means much the same as Horace, lib. iii. ode xvii.—by genium curabis—you shall indulge yourself—make merry.

— *Hasten to release, &c.*] The poet here lashes Domitian's gluttony, by making the fisherman advise him to unload, and set his stomach at liberty from the dainties which it contained, (which was usually done by vomits,) in order to whet it, and to make room for this turbot. Sagina lit. means any meat wherewith things are crammed or fatted, and is well applied here to express the emperor's stuffing and cramming himself, by his daily gluttony, like a beast or a fowl that is put up to be fattened.

Et tua servatum consume in sæcula rhombum :
 Ipse capi voluit. Quid apertius? et tamen illi
 Surgebant cristæ: nihil est, quod credere de se

70

Non possit, cum laudatur Dīs æqua potestas.
 Sed deerat pisci patinæ mensura: vocantur
 Ergo in concilium proceres, quos oderat ille;
 In quorum facie miseræ, magnæque sedebat
 Pallor amicitia. Primus, clamante Liburno,

75

Currite, jam sedit, raptâ properabat abollâ
 Pegasus, attonitæ positus modo villicus urbi:
 Anne aliud tunc Præfecti? quorum optimus, atque

68. *Reserved for your age.*] As if Providence had purposely formed and preserved this fish for the time of Domitian.

69. *Itself it would be taken.*] The very fish itself was ambitious to be caught for the entertainment and gratification of your Majesty.

— *What could be plainer?*] What flattery could be more open, more palpable than this? says Juvenal.

70. *His crest arose.*] This flattery, which one would have thought too gross to be received, yet pleased Domitian, he grew proud of it — *surgebant cristæ*. Metaph. taken from the appearance of a cock when he is pleased, and struts and sets up his comb.

— *There is nothing, &c.*] *i. e.* When a prince can believe himself equal in power to the gods, (which was the case with Domitian,) no flattery can be too gross, fulsome, or palpable to be received; he will believe every thing that can be said in his praise, and grow still the vainer for it.

Mr. Dryden, in his ode called Alexander's Feast, has finely imagined an instance of this, where Alexander is almost mad with pride, at hearing himself celebrated as the son of Jupiter by Olympia.

With ravish'd ears
 The monarch hears;
 Assumes the god,
 Affects to nod,
 And seems to shake the spheres.

72. *But—a size, &c.*] They had no pot capacious enough, in its dimensions, to contain this large turbot, so as to dress it whole. Patina is a pot of earth or metal, in which things were boiled, and brought to table in their broth. AINSW.

73. *The nobles.*] Proceres—the senators—called patres, l. 64.

— *Are called into council.*] To deliberate on what was to be done in this momentous business.

— *Whom he hated.*] From a consciousness of his being dreaded and hated by them.

74. *The paleness.*] We have here a striking representation of a tyrant, who, conscious that he must be hated by all about him, hates them, and they, knowing his capricious cruelty, never approach him without horror and dread, lest they should say or do something;

" And consume a turbot reserved for your age :
 " Itself it would be taken."—What could be plainer ? and yet
 His crest arose : there is nothing which of it itself it may not 70
 Believe, when a power equal to the gods is praised.
 But there was wanting a size of pot for the fish : therefore
 The nobles are called into council, whom he hated :
 In the face of whom was sitting the paleness of a miserable
 And great friendship.—First, (a Liburnian crying out— 75
 " Run—he is already seated,") with a snatched-up gown, hastened
 Pegasus, lately appointed bailiff to the astonished city—
 Were the Præfects then any thing else ?—of whom [he was] the
 best, and

however undesignedly, which may cost them their lives. *Comp. l. 86*
 —8.

75. *A Liburnian.*] Some have observed that the Romans made
 criers of the Liburnians, a remarkable lusty and stout race of men,
 (see sat. iii. 240.) because their voices were very loud and strong.
 Others take Liburnus here for the proper name of some particular
 man who had the office of crier.

76. *Run, &c.*] " Make haste—lose no time—the emperor has al-
 ready taken his seat at the council-table—don't make him wait."

— *With a snatched-up gown.*] *Abolla*, here, signifies a senator's
 robe. In sat. iii. 115. it signifies a philosopher's gown.—On hear-
 ing the summons, he caught up his robe in a violent hurry, and hud-
 dled it on, and away he went.

This Pegasus was an eminent lawyer, who had been appointed
 præfect or governor of the city of Rome. Juvenal calls him *villicus*,
 or bailiff, as if Rome, by Domitian's tyranny, had so far lost its li-
 berty and privileges, that it was now no better than an insignificant
 village, and its officers had no more power or dignity than a country
 bailiff—a little paltry officer over a small district.

The *præfectus urbis* (says KENNETT, *Ant. lib. iii. part ii. c. 13.*)
 was a sort of mayor of the city, created by Augustus, by the advice
 of his favourite Mæcenas, upon whom at first he conferred the new
 honour. He was to precede all other city magistrates, having power
 to receive appeals from the inferior courts, and to decide almost all
 causes within the limits of Rome, or one hundred miles round. Be-
 fore this, there was sometimes a *præfectus urbis* created, when the
 kings, or the greater officers, were absent from the city, to adminis-
 ter justice in their room.

But there was an end of all this, their hands were now tied up,
 their power and consequence were no more ; Domitian had taken
 every thing into his own hands, and no officer of the city could act
 farther than the emperor deigned to permit, who kept the whole city
 in the utmost terror and astonishment at his cruelty and oppression.

78. *Of whom, &c.*] This Pegasus was an excellent magistrate,
 the best of any that had filled that office—most conscientious and

Interpres legum sanctissimus ; omnia quanquam
 Temporibus diris tractanda putabat inermi 80
 Justitiâ. Venit et Crispi jucunda senectus,
 Cujus erant mores, qualis facundia, mite
 Ingenium. Maria, ac terras, populosque regenti
 Quis comes utilior, si clade et peste sub illâ
 Sævitiâ damnare, et honestum afferre liceret 85
 Consilium ? sed quid violentius aure tyranni,
 Cum quo de nimbis, aut æstibus, aut pluvioso
 Vere locuturi fatum pendebat amici ?
 Ille igitur nunquam direxit brachia contra
 Torrentem : nec civis erat, quî libera posset 90
 Verba animi proferre, et vitam impendere vero.
 Sic multas hyemes, atque octogesima vidit
 Solstitia : his armis, illâ quoque tutus in aulâ.
 Proximus ejusdem properabat Acilius ævi
 Cùm juvene indigno, quem mors tam sæva maneret, 95
 Et domini gladiis jam festinata : sed olim

faithful in his administration of justice—never straining the laws to oppress the people, but expounding them fairly and honestly.

80—1. *With unarmed justice.*] Such was the cruelty and tyranny of Domitian, that even Pegasus, that good and upright magistrate, was deterred from the exact and punctual administration of justice, every thing being now governed as the emperor pleased ; so that the laws had not their force ; nor dared the judges execute them, but according to the will of the emperor—justice was disarmed of its powers.

81. *Crispus.*] Vibius Crispus, who, when one asked him, if any body was with Cæsar ? answered, “ Not even a fly.” Domitian, at the beginning of his reign, used to amuse himself with catching flies, and sticking them through with a sharp pointed instrument. A sure presage of his future cruelties.

82—3. *A gentle disposition.*] He was as remarkable for sweetness of temper, as for his eloquence, pleasantry, and good nature. Comp. HOR. lib. ii. sat. i. l. 72. *Mitis sapientiâ Læli.*

84. *Who a more useful companion.*] The meaning is, who could have been a more salutary friend and companion, as well as counselor, to the emperor, if he had dared to have spoken his mind, to have reprobated the cruelty of the emperor's proceedings, and to have given his advice to a man, who, like sword and pestilence, destroyed all that he took a dislike to.

86. *What is more violent, &c.*] More rebellious against the dictates of honest truth—more impatient of advice—more apt to imbibe the most fatal prejudices.

87. *Speak of showers, &c.*] Such was the capriciousness and cruelty of Domitian, that it was unsafe for his friends to converse with him, even on the most indifferent subjects, such as the weather, and the like: the least word misunderstood, or taken ill, might cost a

Most upright interpreter of laws : tho' all things,
 In direful times, he thought were to be managed with unarmed 80
 Justice. The pleasant old age of Crispus also came,
 Whose manners were, as his eloquence, a gentle
 Disposition ; to one governing seas, and lands, and people,
 Who a more useful companion, if, under that slaughter and pesti-
 lence,
 It were permitted to condemn cruelty, and to give honest 85
 Counsel ? But what is more violent than the ear of a tyrant,
 With whom the fate of a friend, who should speak of showers,
 Or heats, or of a rainy spring, depended ?
 He therefore never directed his arms against
 The torrent : nor was he a citizen, who could utter 90
 The free words of his mind, and spend his life for the truth.
 Thus he saw many winters, and the eightieth
 Solstices ; with these arms, safe also in that court.
 Next of the same age, hurried Acilius
 With a youth unworthy, whom so cruel a death should await, 95
 And now hastened by the swords of the tyrant : but long since

man his life, though to that moment he had been regarded as a friend.

89. *Never directed, &c.*] Never attempted to swim against the stream, as we say.—He knew the emperor too well ever to venture an opposition to his will and pleasure.

91. *Spend his life, &c.*] Crispus was not one of those citizens who dared to say what he thought ; or to hazard his life in the cause of truth, by speaking his mind.

92—3. *Eightieth solstices.*] Eighty solstices of winter and summer—i. e. he was now eighty years of age.

93. *With these arms, &c.*] Thus armed with prudence and caution, he had lived to a good old age, even in the court of Domitian, where the least offence or prejudice would, long since, have taken him off.

94. *Acilius.*] Glabrio—a senator of singular prudence and fidelity.

95. *With a youth, &c.*] Domitius, the son of Acilius, came with his father ; but both of them were soon after charged with designs against the emperor, and were condemned to death. The father's sentence was changed into banishment, the more to grieve him with the remembrance of his son's death.

— *Unworthy.*] Not deserving that so cruel a death should await him.

This unhappy young man, to save his life, affected madness, and fought naked with wild beasts in the amphitheatre at Alba, where Domitian every year celebrated games in honour of Minerva ; but he was not to be deceived, and he put Domitius to death in a cruel manner. See l. 99, 100.

96. *The swords.*] Gladiis, in the plur. either by syn. for gladio,

Prodigio par est in nobilitate scnectus :
 Unde fit, ut malim fraterculus esse gigantum.
 Profuit ergo nihil misero, quod cominus ursos
 Figebat Numidas, Albanâ nudus arenâ 100
 Venator : quis enim jam non intelligat artes
 Patricias ? quis priscum illud miretur acumen,
 Brute, tuum ? facile est barbato imponere regi,
 Nec melior vultu, quamvis ignobilis ibat
 Rubrius, offensæ veteris reus, atque tacendæ ; 105
 Et tamen improbior satiram scribente cinædo.
 Montani quoque venter adest, abdomine tardus ;
 Et matutino sudans Crispinus amomo ;

sing. or perhaps to signify the various methods of torture and death used by this emperor.

96. *Of the tyrant.*] Domini, lit. of the lord—*i. e.* the emperor Domitian, who thus lorded it over the lives of his subjects.

97. *Old age in nobility.*] *q. d.* From the days of Nero, till this hour, it has been the practice to cut off the nobility, when the emperor's jealousy, fear, or hatred, inclined him so to do ; insomuch that, to see a nobleman live to old age, is something like a prodigy ; and indeed this has long been the case.

98. *Of the giants.*] These fabulous beings were supposed to be the sons of Titan and Tellus. These sons of Earth were of a gigantic size, and said to rebel and fight against Jupiter. See Ov. Met. lib. 1. fab. vi.

q. d. Since to be born noble is so very dangerous, I had much rather, like these Terræ filii, claim no higher kindred than my parent Earth, and though not in size, yet as to origin, be a brother of theirs, than be descended from the highest families among our nobility.

101. *Who cannot now, &c.*] Who is ignorant of the arts of the nobility, either to win the emperor's favour, or to avoid his dislike, or to escape the effects of his displeasure ? these are known to every body—therefore it can hardly be supposed that they are unknown to the emperor—hence poor Domitius miscarried in his stratagem. See note on l. 95.

Domitian could perceive, yet could swallow down the grossest flattery, and thus far deceive himself, (comp. l. 70.) yet no shift, or trick, to avoid his destructive purposes could ever deceive him.

102. *Who can wonder, &c.*] Lucius Junius Brutus saved his life by affecting to play the fool in the court of Tarquin the Proud, when many of the nobility were destroyed, and, among the rest, the brother of Brutus. Hence he took the surname of Brutus, which signifies senseless—void of reason.

q. d. This old piece of policy would not be surprising now ; it would be looked upon but as a shallow device ; therefore, however it might succeed, in those days of ancient simplicity, we

Old age in nobility is equal to a prodigy:
 Hence it is, that I had rather be a little brother of the giants,
 Therefore it nothing availed the wretch that he pierced
 Numidian bears in close fight, a naked hunter in the Alban 100
 Theatre: for who cannot now understand the arts
 Of the nobles? who can wonder at that old subtlety of thine,
 O Brutus? It is easy to impose on a bearded king.
 Nor better in countenance, tho' ignoble, went
 Rubrius, guilty of an old crime, and ever to be kept in silence: 105
 And yet more wicked than the pathic writing satire.
 The belly of Montanus too is present, slow from his paunch:
 And Crispinus sweating with morning perfume:

find it would not do now, as the wretched Domitius sadly experienced.

103. *On a bearded king.*] Alluding to the simplicity of ancient times, when Rome was governed by kings, who, as well as their people, wore their beards; for shaving and cutting the beard were not in fashion till later times. *Barbatus* was a sort of proverbial term for simple, old-fashioned. See *ANSW.*

It is remarkable that, long before the days of Brutus, we have an instance of a like device, by which David saved himself at the court of Achish, king of Gath. 1 Sam. xxi. 10—15.

104. *Nor better in countenance.*] He looked as dismal as the rest. See l. 74.

— *Tho' ignoble.*] Though he was of plebeian extraction, and therefore could not be set up as a mark for Domitian's envy and suspicions, as the nobles were, yet he well knew that no rank or degree was safe: as none were above, so none were below his displeasure and resentment.

105. *Guilty, &c.*] What this offence was, is not said particularly; however, its not being to be named, must make us suppose it something very horrible; or that it was some offence against the emperor, which was kept secret.

Some commentators have supposed it to have been debauching Julia, Domitian's wife.

106. *And yet more wicked, &c.*] More lewd, more abandoned, than even that unnatural wretch, the emperor Nero, who, though himself a monster of lewdness, yet wrote a satire against Quintianus, in which he censures him severely for the very abominations which Nero himself was guilty of. See *ANSW.* *Improbis*, No. 7.

107. *The belly, &c.*] As if his belly were the most important thing belonging to him, it, rather than himself, is said to be present. This Montanus was some corpulent glutton, fat and unwieldy.

108. *Crispinus, &c.*] Here we find Crispinus brought forward again—*vocatus ad partes*—See l. 1 and 2.

— *With morning perfume.*] The *amomum* was a shrub which the Easterns used in embalming. Of this a fine perfumed ointment was made, with which Crispinus is described as anointing himself

Quantum vix redolent duo funera : sævior illo
 Pompeius tenui jugulos aperire susurro : 110
 Et, qui vulturibus servabat viscera Dacis,
 Fuscus, marmoreâ meditatus prælia villâ :
 Et cum mortifero prudens Veiento Catullo,
 Qui nunquam visæ flagrabat amore puellæ,
 Grande, et conspicuum nostro quoque tempore monstrum ! 115
 Cæcus adulator, dirusque a ponte satelles,
 Dignus Aricinos qui mendicaret ad axes,
 Blandaque devexæ jactaret basia rhedæ.
 Nemo magis rhombum stupuit: nam plurima dixit
 In lævum conversus: at illi dextra jacebat 120
 Bellua: sic pugnas Cilicis laudabat, et ictus,

early in a morning, and in such profusion, as that he seemed to sweat it out of his pores.

Some think that the word *matutino*, here, alludes to the part of the world from whence the animum came—*i. e.* the East, where the sun first arises: but I find no example of such a use of the word.

109. *Two funerals, &c.*] Crispinus had as much perfume about him as would have served to anoint two corpses for burial. It was a custom among the ancients to anoint the bodies of persons who died with sweet ointments. See Matt. xxvi. 12. This custom, among others, was derived from the Easterns to the Romans.

110. *Than him more cruel, &c.*] Pompeius was another of this assembly, more cruel than Crispinus, in getting people put to death, by the secret accusations which he whispered against them into the emperor's ear.

111. *Fuscus, who was preserving, &c.*] Cornelius Fuscus was sent by Domitian general against the Dacians, where his army and himself were lost, and became food for the birds of prey.

112. *Meditated wars, &c.*] An irony, alluding to his being sent to command, without having any other ideas of war, than he conceived amid the sloth and luxury of his sumptuous villa.

113. *Prudent Veiento.*] See sat. iii. 185. The poet gives Veiento the epithet of prudent, from his knowing how to conduct himself wisely, with regard to the emperor, so as not to risk his displeasure, and from his knowing when, and how, to flatter to the best advantage. See l. 123.

— *Deadly Catullus.*] So called from his causing the death of many by secret accusations. He was raised by Domitian from begging at the foot of the Aricine hill, in the Via Appia, to be a minister of state.

114. *Who burn'd, &c.*] Catullus was blind, but his lust was so great, that he could not hear a woman mentioned without raging with desire. Or perhaps this alludes to some particular mistress which he kept, and was very fond of.

115. *In our times, &c.*] He was so wicked, as, even in the most degenerate times, to appear a monster of iniquity.

Two funerals scarcely smell so much. Pompeius too,
 'Than him more cruel to cut throats with a gentle whisper. 110
 And Fuscus, who was preserving his bowels for the Dacian
 Vultures, having meditated wars in his marble villa.
 And prudent Veiento, with dealy Catullus,
 Who burn'd with the love of a girl never seen ;
 A great, and also, in our times, a conspicuous monster! 115
 A blind flatterer, a dire attendant from the bridge,
 Worthy that he should beg at the Aricinian axles,
 And throw kind kisses to the descending carriage.
 Nobody more wonder'd at the turbot: for he said many things
 'Turned to the left, but on his right hand lay 120
 The fish: thus he praised the battles and strokes of the Cilician,

116. *A blind flatterer.*] As he could admire a woman without seeing her, so he could flatter men whom he never saw; rather than fail, he would flatter at a venture.

— *A dire attendant, &c.*] There was a bridge in the Appian way, which was a noted stand for beggars. From being a beggar at this bridge, he was taken to be an attendant on the emperor, and a most direful one he was, for he ruined and destroyed many by secret accusations.

117. *Worthy that he should beg.*] This he might be allowed to deserve, as the only thing he was fit for. See note 2, on l. 113.

— *Aricinian axles.*] Axes—by syn. for currus or rhedas—*i. e.* the carriages which passed along towards or from Aricia, a town in the Appian way, about ten miles from Rome, a very public road, and much frequented; so very opportune for beggars.—See Hor. lib. i. sat. v. l. 1. Hod. la Ricca.

118. *Throw kind kisses.*] Kissing his hand, and throwing it from his mouth towards the passengers in the carriages, as if he threw them kisses, by way of soothing them into stopping, and giving him alms. See sat. iii. l. 106, and note.

— *The descending carriage.*] Aricia was built on the top of an high hill, which the carriages descended in their way to Rome: this seems to be the meaning of *devexæ*. See ANSW. *Devexus-a-um*. From *de* and *veho*, *q. d.* *Deorsum vehitur*.

119. *Nobody more wonder'd.*] That is, nobody pretended more to do so, out of flattery to Domitian; for as for the fish, which Juvenal here calls *bellua*, (speaking of it as of a great beast,) he could not see it, but turned the wrong way from it, and was very loud in its praises: just as he used to flatter Domitian, by praising the fencers at the games he gave, and the machinery at the theatre, when it was not possible for him to see what was going forward. Juvenal might well call him, l. 116, *cæcus adulator*.

121. *The Cilician.*] Some famous gladiator, or fencer, from Cilicia, who, probably, was a favourite of Domitian.

Et pegma, et pueros inde ad velaria raptos.
 Non cedit Veiento, sed ut fanaticus œstro
 Percussus, Bellona, tuo divinatur; et ingens
 Omen habes, inquit, magni clarique triumphi: 125
 Regem aliquem capies, aut de temone Britanno
 Excidet Arviragus: peregrina est bellua, cernis
 Erectas in terga sudas? hoc defuit unum
 Fabricio, patriam ut rhombi memoraret, et annos.
 Quidnam igitur censes? conciditur? absit ab illo 130
 Dedecus hoc, Montanus ait; testa alta paretur,
 Quæ tenui muro spatiosum colligat orbem.
 Debetur magnus patinæ subitusque Prometheus:
 Argillam, atque rotam citius properate: sed ex hoc
 Tempore jam, Cæsar, figuli tua castra sequantur. 135

122. *The machine.*] Pegma—(from Gr. *πηγμή*, figo) a sort of wooden machine used in scenical representations, which was so contrived, as to raise itself to a great height—Boys were placed upon it, and on a sudden carried up to the top of the theatre.

— *The coverings.*] Velaria—were sail-cloths, extended over the top of the theatre, to keep out the weather. AINSW.

123. *Veiento.*] We read of him, sat. iii. l. 185, as observing great silence towards those who were his inferiors; but here we find him very lavish of his tongue when he is flattering the emperor. See l. 113.

— *Does not yield.*] Is not behindhand to the others in flattery, not even to blind Catullus who spoke last.

124. *O Bellona.*] The supposed sister of Mars; she was fabled to preside over war—VIRG. *Æn.* viii. l. 703. describes her with a bloody scourge. Her priests, in the celebration of her feasts, used to cut themselves, and dance about as if they were mad, pretending also to divine or prophesy future events.

Œstrus signifies a sort of fly, which we call a gad-fly; in the summer-time it bites or stings cattle, so as to make them run about as if they were mad. See VIRG. *G.* iii. l. 146—53. By meton. inspired fury of any kind. Hence our poet humourously calls the spirit which inspired the priests of Bellona by this name. For fanaticus—see sat. ii. l. 112.

— *Divines.*] In flattery to Domitian, he treats the event of the turbot as something ominous, as if the taking it predicted some signal and glorious victory, the taking some monarch prisoner—perhaps Arviragus, then king of the Britons, with whom Domitian was at war, might be prefigured, as falling wounded from his chariot into the hands of the emperor.

127. *Is foreign.*] Therefore denotes some foreign conquest.

128. *Spears, &c.*] Sudas—properly signifies a stake—a pile driven into the ground in fortifications, also a spear barbed with iron.—Hence *καταχρησικως*, the fin of a fish. AINSW.

q. d. Do you perceive his sharp fins rising on his back; they look

And the machine, and the boys snatched up to the coverings.

Veiento does not yield: but as a fanatic stung with thy gad-fly,

O Bellona, divines, and says, "A great omen

"You have, of a great and illustrious triumph :

125

"You will take some king, or from a British chariot

"Arviragus will fall: the fish is foreign: do you perceive

"The spears erect on his back?" This one thing was wanting

To Fabricius, that he should tell the country of the turbot, and its age.

"What thinkest thou then?—Must it be cut?" "Far from it be

130

"This disgrace," says Montanus; let a deep pot be prepared,

"Which, with its thin wall, may collect the spacious orb.

"A great and sudden Prometheus is due to the dish :

"Hasten quickly the clay, and the wheel: but now, from this

"Time, Cæsar, let potters follow your camps."

135

like so many spears, and portend and signify the spears which you shall stick in the backs of vanquished foes.

129. *Fabricius.*] *i. e.* Fabricius Veiento. He was so diffuse in his harangue, that, in short, there wanted nothing but his telling where it was bred, and how old it was, to complete and establish his prophetic history of the fish.

130. *What thinkest thou then? &c.*] The words of Domitian, who puts the original question for which he assembled these senators, l. 72, *viz.* as no pot could be got large enough to dress the turbot in; that they should advise what was to be done; this they had said nothing about—therefore Domitian asks, if it should be cut in pieces.

131. *Montanus.*] The glutton—See l. 107. He concludes the debate, with expressing a dislike of disfiguring this noble fish, by dividing it, and, at the same time, by flattering the emperor, and raising his vanity.

— *Let a deep pot.*] *Testa*—signifies a pot, or pan, made of clay. He advises that such a one be immediately made, deep and wide enough to hold the fish within its thin circumference, (*tenui muro*;) by this means the fish will be preserved entire, as in such a pot it might be dressed whole.

133. *Prometheus, &c.*] The poets feigned him to have formed men of clay, and to have put life into them by fire stolen from heaven. Juvenal humourously represents Montanus as calling for Prometheus himself, as it were, instantly to fashion a pot on so great an occasion, when so noble a fish was to be dressed, and that for so great a prince.

134. *Hasten.*] That the fish may not be spoiled before it can be dressed.

— *The clay, and the wheel.*] Clay is the material, and a wheel, which is solid, and turns horizontally, the engine on which the potter makes his ware. This was very ancient. Jer. xviii. 3.

135. *Let potters follow, &c.*] This is a most ludicrous idea, and

Vicit digna viro sententia : noverat ille
 Luxuriam imperii veterem, noctesque Neronis
 Jam medias, aliamque famem, cum pulmo Falerno
 Arderet : nulli major fuit usus edendi
 Tempestate meâ. Circeis nata forent, an 140
 Lucrinum ad saxum, Rutupinove edita fundo
 Ostrea, callebat primo deprendere morsu ;
 Et semel aspecti littus dicebat echini.

Surgitur, et misso proceres exire jubentur
 Concilio, quos Albanam dux magnus in arcem 145
 Traxerat attonitos, et festinare coactos,
 Tanquam de Cattis aliquid, torvisque Sicambris
 Dicturus : tanquam diversis partibus orbis
 Anxia præcipiti venisset epistola pennâ.

Atque utinam his potius nugis tota illa dedisset 150
 Tempora sævitæ, claris quibus abstulit urbi
 Illustresque animas impune, et vindice nullo.
 Sed periit, postquam cerdonibus esse timendus

seems to carry with it a very sharp irony on Domitian, for having called his council together on such a subject as this—but, however it might be meant, the known gluttony of Montanus, which is described, l. 136—43, made it pass for serious advice, and as such Domitian understood it, as the next words may inform us.

136. *The opinion, &c.*] What Montanus had said about dressing the fish whole, was thoroughly worthy his character; just what might have been expected from him, and as such prevailed.

— *He had known, &c.*] He was an old court glutton, and was well acquainted with the luxury of former emperors, here meant by —luxuriam imperii. No man understood eating, both in theory and practice, better than he did, that has lived in my time, says Juvenal.

137. *Nero.*] As Suetonius observes, used to protract his feasts from mid-day to mid-night.

138. *Another hunger, &c.*] *i. e.* What could raise a new and fresh appetite, after a drunken debauch.

140. *Circæi.*] -orum. A town of Campania, in Italy, at the foot of mount Circello on the sea coast.

141. *The Lucrine rock.*] The Lucrine rocks were in the bay of Lucrinum, in Campania. All these places were famous for different sorts of oysters.

— *Rutupian bottom.*] Rutupæ-arum, Richburrow in Kent—Rutupina littora, the Foreland of Kent. The luxury of the Romans must be very great, to send for oysters at such a distance, when so many places on the shores of Italy afforded them.

143. *Sea-urchin.*] Echinus, a sort of crab with prickles on its shell, reckoned a great dainty. *q. d.* So skilled in eating was Montanus, that at the first bite of an oyster, or at the first sight of a crab, he could tell where they were taken.

The opinion, worthy the man, prevailed : he had known
 The old luxury of the empire, and the nights of Nero
 Now half spent, and another hunger, when the lungs with Falernan
 Burned : none had a greater experience in eating
 In my time. Whether oysters were bred at Circaei, or 140
 At the Lucrine rock, or sent forth from the Rutupian bottom,
 He knew well to discover at the first bite ;
 And told the shore of a sea-urchin once looked at.

They rise—and the senators are commanded to depart from the
 dismissed

Council, whom the great general into the Alban tower 145
 Had drawn astonished, and compelled to hasten,
 As if something concerning the Catti, and the fierce Sicambri
 He was about to say ; as if from different parts of the world
 An alarming epistle had come with hasty wing.

And I wish that rather to these trifles he had given all those 150
 Times of cruelty, in which he took from the city, renowned,
 And illustrious lives, with impunity, and with no avenger.
 But he perished, after that to be fear'd by cobblers

144. *They rise.*] Surgitur, imp. the council broke up. See l. 65.
 itur.

145. *The great general.*] Domitian, who gave the word of com-
 mand for them to depart, as before to assemble.

— *Into the Alban tower.*] To the palace at Alba, where the
 emperor now was. The word traxerat is very expressive, as if they
 had been dragged thither sorely against their wills.

146. *Astonished—compelled, &c.*] Amazed at the sudden sum-
 mons, but dared not to delay a moment's obedience to it. Comp. l.
 76.

147. *Catti.*] A people of Germany, now subject to the Land-
 grave of Hesse—Sicambri, inhabitants of Guelderland.—Both these
 people were formidable enemies.

149. *An alarming epistle, &c.*] Some sorrowful news had been
 dispatched post-haste from various parts of the empire.

Little could the senators imagine, that all was to end in a consul-
 tation upon a turbot.

The satire here is very fine, and represents Domitian as anxious
 about a matter of gluttony, as he could have been in affairs of the
 utmost importance to the Roman empire.

150. *And I wish, &c.*] *i. e.* It were to be wished that he had
 spent that time in such trifles as this, which he passed in acts of cru-
 elty and murder, which he practised with impunity, on numbers of
 the greatest and best men in Rome, nobody daring to avenge their
 sufferings.

153. *But he perished, &c.*] Cerdo signifies any low mechanics,
 such as cobblers, and the like. Cerdonibus stands here for the rab-
 ble in general.

While Domitian only cut off, now and then, some of the nobles,
 the people were quiet, however amazed they might be, (comp. l. 77.)

Cæperat : hoc nocuit Lamiarum cæde madenti.

but when he extended his cruelties to the plebeians, means were devised to cut him off, which was done by a conspiracy formed against him. See ANT. Un. Hist. vol. xv. p. 87.

154. *The Lamia.*] The Lamian family was most noble. See HOR. lib. iii. ode xvii. Of this was Ælius Lama, whose wife, Domitia Longina, Domitian took away, and afterwards put the husband to death.

The Lamia, here, may stand for the nobles in general, (as before

He had begun : this hurt him reeking with slaughter of the Lamiæ.

the cerdones for the rabble in general,) who had perished under the cruelty of Domitian, and with whose blood he might be said to be reeking, from the quantity of it which he had shed during his reign.

He died ninety-six years after Christ, aged forty-four years, ten months, and twenty-six days. He reigned fifteen years and five days, and was succeeded by Nerva ; a man very unlike him, being a good man, a good statesman, and a good soldier.

END OF THE FOURTH SATIRE.

SATIRA V.

ARGUMENT.

The Poet dissuades Trebius, a parasite, from frequenting the tables of the great, where he was certain to be treated with the utmost scorn and contempt. Juvenal then proceeds to stigmatize the

SI te propositi nondum pudet, atque eadem est mens,
Ut bona summa putes alienâ vivere quadrâ ;
Si potes illa pati, quæ nec Sarmentus iniquas
Cæsaris ad mensas, nec vilis Galba tulisset,
Quamvis jurato metuam tibi credere testî. 5
Ventre nihil novi frugalius: hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo,
Nulla Crepido vacat? nusquam pons, et tegetis pars

Argument, line 1, Parasite.] From *παρὰ*, to, and *σιτος*, corn—anciently signified an officer under the priests, who had the care of the sacred corn, and who was invited as a guest to eat part of the sacrifice. Afterwards it came to signify a sort of flatterer, a buffoon, who was invited to great men's tables by way of sport, and who, by coaxing and flattery, often got into favour. See sat. i. l. 139, and note.

1. *Of your purpose.]* Your determination to seek for admittance at the tables of the great, however ill you may be treated.

2. *Highest happiness.]* Summa bona.—Perhaps Juvenal here adverts to the various disputes among the philosophers about the summum bonum, or chief good of man. To inquire into this, was the design of Cicero in his celebrated five books De Finibus, wherein it is supposed all along, that man is capable of attaining the perfection of happiness in this life, and he is never directed to look beyond it; upon this principle, this parasite sought his chief happiness in the present gratification of his sensual appetite, at the tables of the rich and great.

— *Another's trencher.]* Quadra signifies, literally, a square trencher, from its form; but here, aliena vivere quadra, is to be taken metonymically, to signify—living at another's table—or at another's expense.

3. *Sarmentus.]* A Roman knight, who, by his flattery and buffoonery, insinuated himself into the favour of Augustus Cæsar, and

SATIRE V.

ARGUMENT.

insolence and luxury of the nobility, their treatment of their poor dependents, whom they almost suffer to starve, while they themselves fare deliciously.

IF you are not yet ashamed of your purpose, and your mind is the same,
That you can think it the highest happiness to live from another's trencher ;
If you can suffer those things, which neither Sarmenus at the unequal
Tables of Cæsar, nor vile Galba could have borne,
I should be afraid to believe you as a witness, tho' upon oath. 5
I know nothing more frugal than the belly : yet suppose even that
To have failed, which suffices for an empty stomach,
Is there no hole vacant ? no where a bridge ? and part of a rug

often came to his table, where he bore all manner of scoffs and affronts. See HOR. lib. i. sat. v. l. 51, 2.

3—4. *The unequal tables.*] Those entertainments were called *iniquæ mensæ*, where the same food and wine were not provided for the guests as for the master. This was often the case, when great men invited parasites, and people of a lower kind ; they sat before them a coarser sort of food, and wine of an inferior kind.

4. *Galba.*] Such another in the time of Tiberius.

5. *Afraid to believe.*] *q. d.* If you can submit to such treatment as this, for no other reason than because you love eating and drinking, I shall think you so void of all right and honest principle, that I would not believe what you say, though it were upon oath.

6. *Nothing more frugal.*] The mere demands of nature are easily supplied—hunger wants not delicacies.

— *Suppose even that, &c.*] However, suppose that a man has not wherewithal to procure even the little that nature wants to satisfy his hunger.

8. *Is there no hole, &c.*] *Crepido*—a hole or place by the highway, where beggars sit.

— *A bridge.*] The bridges on the highways were common stands for beggars. Sat. iv. 116.

Dimidiâ brevior? tantine injuria cœnæ?

Tam jejuna fames; cum possis honestius illic

10

Et tremere, et sordes farris mordere canini?

Primo fige loco, quod tu discumbere jussus

Mercedem solidam veterum capis officiorum:

Fructus amicitîæ magnæ cibus: imputat hunc Rex,

Et quamvis rarum, tamen imputat. Ergo duos post

15

Si libuit menses neglectum adhibere clientem,

Tertia ne vacuo cessaret culcitra lecto,

9. *Shorter by the half.*] Teges—signifies a coarse rug, worn by beggars to keep them warm. *q. d.* Is no coarse rug, or even a bit of one, to be gotten to cover your nakedness?

— *Is the injury of a supper, &c.*] Is it worth while to suffer the scoffs and affronts which you undergo at a great man's table? Do you prize these so highly as rather to endure them than be excluded?—or than follow the method which I propose? Comp. l. 10, 11.—I should observe, that some are for interpreting injuria cœnæ by injuriosa cœna: so Grangius, who refers to VIRG. ÆN. iii. 256, injuria cædis—pro-cæde injuriosa; but I cannot think that this comes up to the point, as the reader may see by consulting the passage, which the Delphin interpreter expounds by injuria cædis nobis illatæ—and so I conceive it ought to be; and if so, it is no precedent for changing injuria cœnæ into injuriosa cœna. However, it is certain that this is adopted in the Variorum edition of Schrevelius—Tantine tibi est injuriosa et contumeliosa cœna; ut propter eam turpissimum adulatorem velis agere, et tot mala, tot opprobria et contumelias potius perferre velis, quam mendicare? LUBIN. To this purpose Marshall, Prateus, and others. Doubtless this gives an excellent sense to the passage; but then this is come at, by supposing that Juvenal says one thing and means another: for he says, injuria cœnæ—literally, the injury of a supper—*i. e.* the injury sustained by Nævolus, the indignity and affronts which he met with when he went to Virro's table. The poet asks—tantine injuria, not tantine cœnæ, meaning, as I conceive, a sarcasm on the parasite for his attendance where he was sure to undergo all manner of contempt and ill treatment, as though he were so abject as to prefer this, and hold it in high estimation, in comparison with the way of life which Juvenal recommends as more honourable. Hence the explanation of the passage which I have above given, appears to me to be most like the poet's meaning, as it exactly coincides with his manner of expression. I would lastly observe, that Prateus, Delph. edit. interprets—tantine injuria cœnæ? by—an tanti est contumelia convivii?

10. *Is hunger so craving.*] As to drive you into all this, when you might satisfy it in the more honourable way of begging?

— *More honestly.*] With more reputation to yourself.

— *There.*] At a stand for beggars.

11. *Tremble.*] Shake with cold, having nothing but a part of a

Shorter by the half? is the injury of a supper of so great value?
 Is hunger so craving, when you might, more honestly, there 10
 Both tremble, and gnaw the filth of dogs'-meat?
 Fix in the first place, that you, bidden to sit down at table,
 Receive a solid reward of old services:
 Food is the fruit of great friendship: this the great man reckons,
 And tho' rare, yet he reckons it. Therefore ii, after two 15
 Months, he likes to invite a neglected client,
 Lest the third pillow should be idle on an empty bed,

rug to cover you, l. 8, 9. Or, at least, pretending it, in order to move compassion.

11. *Gnaw the filth, &c.*] *Far*—literally signifies all manner of corn; also meal and flour—hence bread made thereof. A coarser sort was made for the common people, a coarser still was given to dogs. But perhaps the poet, by *farris canini*, means what was spoiled, and grown musty and hard, by keeping, only fit to be thrown to the dogs.

The substance of this passage seems to be this—viz. that the situation of a common beggar, who takes his stand to ask alms—though half naked—shaking with cold—and forced to satisfy his hunger with old hard crusts, such as were given to the dogs, ought to be reckoned far more reputable, and therefore more eligible, than those abject and scandalous means, by which the parasite subsisted.

12. *Fix, &c.*] Fix it in your hand, as a certain thing, in the first place.

— *To sit down at table.*] *Discumbere*—lit. means to lie down, as on a couch, after the manner of the Romans at their meals.

13. *A solid reward.*] Whatever services you may have rendered the great man, he thinks that an invitation to supper is a very solid and full recompence.

14. *Food is the fruit, &c.*] A meal's meat (as we say) is all you get by your friendly offices, but then they must have been very great. Or *magnæ amicitiaë* may mean, as in sat. iv. l. 74, 5. the friendship of a great man, the fruit of which is an invitation to supper.

— *The great man reckons, &c.*] *Rex*—lit. a king, is often used to denote any great and high personage. See sat. i. 136.—He sets it down to your account; however seldom you may be invited, yet he reckons it as a set-off against your services. *Hunc* relates to the preceding *cibus*.

17. *Lest the third pillow, &c.*] *q. d.* Only invites you to fill up a place at his table, which would be otherwise vacant.

In the Roman dining-room was a table in fashion of an half-moon, against the round part whereof they sat three beds, every one containing three persons, each of which had a (*culcitra*) pillow to lean upon: they were said, *discumbere*, to lie at meat upon a bed. We say—sit at table, because we use chairs, on which we sit.

See VIRG. *Æn.* i. l. 712.—*Toris jussi discumbere pictis.*

Una simus, ait: votorum summa; quid ultra
 Quæris? habet Trebius, propter quod rumpere somnum
 Debeat, et ligulas dimittere; sollicitus, ne
 Tota salutatrix jam turba peregerit orbem
 Sideribus dubiis, aut illo tempore, quo se
 Frigida circumagunt pigri sarraca Boötæ.
 Qualis cœna tamen? vinum quod succida nolit
 Lana pati: de convivâ Corybanta videbis.
 Jurgia proludent: sed mox et pocula torques

20

25

18. "*Let us be together,*" says he.] Supposed to be the words of some great man, inviting in a familiar way, the more to enhance the obligation.

— *The sum of your wishes.*] The sum total of all your desires—what can you think of farther?

19. *Trebius.*] The name of the parasite with whom Juvenal is supposed to be conversing.

— *For which he ought, &c.*] Such a favour as this is sufficient to make him think that he ought, in return, to break his rest, to rise before day, to hurry himself to the great man's levee in such a manner as to forget to tie his shoes; to run slip-shod, as it were, for fear he should seem tardy in paying his respects, by not getting there before the circle is completely formed, who meet to pay their compliments to the great man. See sat. iii. 127—30, where we find one of these early levees, and the hurry which people were in to get to them.

Ligula means not only a shoe-latchet, or shoe-tie, but any ligature which is necessary to tie any part of the dress; so a lace, or point—*ligula cruralis*, a garter. AINSW.

22. *The stars dubious.*] So early, that it is uncertain whether the little light there is, be from the stars, or from the first breaking of the morning.—"What is the night?"—"Almost at odds with morning, which is which."—SHAK. Macb. act III. sc. iv.

23. *Bootes.*] A constellation near the Ursa Major, or Great Bear—Gr. *βούτης*—Lat. *bubulcus*, an herdsman—he that ploughs with oxen, or tends them. Called Bootes, from its attending, and seeming to drive on, the Ursa Major, which is in form of a wain drawn by oxen. Cic. Nat. Deor. lib. ii. 42.

Arctophylax, vulgo qui dicitur esse Boötes,
 Quod quasi temone adjunctum præ se quatit Arctum.

Arctophylax, who commonly in Greek
 Is termed Boötes, because he drives before him
 The greater Bear, yoked (as it were) to a wain.

Arctophylax—from *αρκτος*, a bear, and *φυλαξ*, a keeper.

We call the Ursa Major—Charles's wain, (see AINSW. Arctos,) seven stars being so disposed, that the first two represent the oxen, the other five represent a wain, or waggon, which they draw. Bootes seems to follow as the driver.

22—3. *The cold wains*] Sarraca, plur.—the wain consisting of

"Let us be together," says he.—It is the sum of your wishes—
what more

Do you seek? Trebius has that, for which he ought to break
His sleep, and leave loose his shoe-ties; solicitous lest 20

The whole saluting crowd should have finished the circle,
The stars dubious, or at that time, in which the
Cold wains of slow Bootes turn themselves round.

Yet, what sort of a supper? wine which moist wool
Wou'd not endure: from a guest you will see a Corybant. 25
They begin brawls; but presently you throw cups,

many stars.—Frigida, cold—because of their proximity to the north pole, which, from thence, is called Arcticus polus. See AINSW.

23. *Slow Bootes:*]

Sive est Arctophylax, sive est piger ille Boötes. OVID.

————— Nunquid te pigra Boöte

Plaustra vehunt.

MARTIAL.

The epithet piger, so often applied to Bootes, may relate to the slowness of his motion round the north pole, his circuit being very small; or in reference to the slowness with which the neat-herd drives his ox-wain. VIRG. Ecl. x. l. 19. Tardi venère bubulci. See OVID. Met. lib. i. fab. i. l. 176, 7.

— *Turn themselves round.*] Not that they ever stand still, but they, and therefore their motion, can only be perceived in the night-time.

This constellation appearing always above the horizon, is said by the poets never to descend into the sea.

Juvenal means, that Trebius would be forced out of his bed at break of day—stellis dubiis—see note on l. 22.—Or, perhaps, at that time, when Bootes, with his wain, would be to light him—i. e. while it was yet night:

"When Charles's wain is seen to roll

"Slowly about the north pole."

DUNSTER.

24. *What sort, &c.*] After all the pains which you may have taken to attend this great man's levee, in order to ingratiate yourself with him, and after the great honour which you think is done you by his invitation to supper—pray how are you treated? what kind of entertainment does he give you?

— *Wine, &c.*] Wine that is so poor, that it is not fit to soak wool, in order to prepare it for receiving the dye, or good enough to scour the grease out of new-shorn wool. See AINSW. Succidus.

25. *A Corybant.*] The Corybantes were priests of Cybele, and who danced about in a wild and frantic manner.

So this wine was so heady, and had such an effect on the guests who drank it, as to make them frantic, and turn them, as it were, into priests of Cybele, whose mad and strange gestures they imitated.

26. *They begin brawls.*] Or brawls begin.—Proludo (from pro and ludo) is to flourish, as fencers do, before they begin to play in

Saucius, et rubrâ deterges vulnera inappâ :

Inter vos quoties, libertorumque cohortem

Pugna Saguntinâ fervet commissa lagenâ ?

Ipse capillato diffusum consule potat,

30

Calcatamque tenet bellis socialibus uvam,

Cardiaco nunquam cyathum missurus amico.

Cras bibet Albanis aliquid de montibus, aut de

Setinis, cujus patriam, titulumque senectus

Delevit multâ veteris fuliginè testæ ;

35

Quale coronati Thræsea, Helvidiusque bibebant,

Brutorum et Cassî natalibus. Ipse capaces

Heliadum crustas, et inæquales beryllo

good earnest—to begin, to commence. Brawls, or strifes of words, are begun by way of preludes to blows.

27. *With a red napkin.*] Stained with the blood of the combatants. See HOR. lib. i. od. xxvii.

28. *Troop of freedmen.*] The liberti were those, who, of slaves, or bondmen, were made free: the great people had numbers of these about them, and they were very insolent and quarrelsome on these occasions.

29. *Saguntine pot.*] Saguntum was a city of Spain, famous for its earthen ware.

This city was famous for holding out against Hannibal; rather than submit, they burnt themselves, their wives, and children. Pugnam committere, is a military term for engaging in fight.

30. *He.*] Ipse—the patron himself,

— *What was racked.*] Diffusum—poured, racked, or filled out, from the wine-vat into the cask.

— *When the consul, &c.*] Capillato consule—In old time, when the consuls wore long hair. AINSW. See sat. iv. 103.

31. *Social wars.*] The civil war, or the war of the allies, sometimes called the Marsian war, (of which, see ANT. Univ. Hist. vol. xiii. p. 34.) which broke out ninety years before Christ.—So that this wine must have been very old when this satire was written.

32. *Cholicky.*] Cardiaco—(a καρδία, cor.)—sick at heart—also one that is griped, or had a violent pain in the stomach. Good old wine is recommended by Celsus, as highly useful in such a complaint. Pliny says, lib. xxiii. c. 1. Cardiacorum morbo unicam spem in vino esse certum est.

But so selfish is this great man supposed to be, that he would not spare so much as a single cup of it to save one's life.

33. *From the Alban mountains.*] The Alban hills bore a pleasant grape, and the vines have not yet degenerated, for the vino Albano is still in great esteem.

34. *The Setine.*] Setia, the city which gave name to these hills, lies not far from Terracina, in Campania.

35. *Thick Mouldiness.*] Multa—lit. much. See AINSW. Multus, No. 2.

Wounded, and wipe wounds with a red napkin.
 How often, between you and a troop of freedmen,
 Does the battle glow, which is fought with a Saguntine pot?
 He drinks what was racked off when the consul wore long hair, 30
 And possesses the grape trodder in the social wars,
 Never about to send a cup [of it] to a cholicky friend.
 To-morrow he'll drink something from the Alban mountains,
 Or from the Setine, whose country, and title, old-age
 Has blotted out, by the thick mouldiness of the old cask. 35
 Such Thræseas and Helvidius drank, crowned,
 On the birth-day of the Bruti and Cassius. Virro himself
 Holds capacious pieces of the Heliades, and cups with beryl.

Casks which are long kept in cellars contract a mouldiness, which so overspreads the outside, as to conceal every mark and character which may have been impressed on them—as where the wine grew, and the name (*titulum*) by which it is distinguished.

36. *Thræseus—Helvidius.*] Thræseas was son-in-law to Helvidius. They were both patriots, and opposers of Nero's tyranny. Thræseas bled to death by the command of Nero—Helvidius was banished.

— *Crowned.*] The Romans in their carousals, on festival-days, wore crowns or garlands of flowers upon their heads. See HOR. lib. ii. od. vii. l. 7, 8. and 23—5.

37. *Of the Bruti, &c.*] In commemoration of Junius, and of Decius Brutus: the former of which expelled Tarquin the Proud; the latter delivered his country from the power of Julius Cæsar, by assassinating him in the senate-house. Cassius was also one of the conspirators and assassins of Cæsar. These men acted from a love of liberty, and therefore were remembered, especially in after-times of tyranny and oppression, with the highest honour. The best of wine was brought forth on the occasion.

— *Virro.*] The master of the feast—perhaps a fictitious name.

38. *Pieces of the Heliades.*] Drinking cups made of large pieces of amber. The Heliades (from *ἠλιος*, the sun) were the daughters of Phœbus and Clymene, who, bewailing their Phaëton, were turned into poplar-trees: of whose tears came amber, which distilled continually from their branches. See OV. Met. lib. i. fab. ii. and iii.

Inde fluunt lachrymæ: stillataque sole rigescunt

De ramis electra novis: quæ lucidus amnis

Excipit; et nuribus mittit gestanda Latinis.

FAB. iii.

— *Holds.*] Tenet—holds them in his hands when he drinks.

— *Cups.*] Phiala—means a gold cup, or beaker, to drink out of. Sometimes drinking cups, or vessels, made of glass. See ANSW.

— *Beryl.*] A sort of precious stone, cut into pieces, which were inlaid in drinking cups, here said to be *inaequales*, from the inequality or roughness of the outward surface, owing to the protuberances of the pieces of beryl with which it was inlaid.

Virro tenet phialas: tibi non committitur aurum;
 Vel si quando datur, custos affixus ibidem, 40
 Qui numeret gemmas, unguisque observet acutos:
 Da veniam, præclara illic laudatur iaspis;
 Nam Virro (ut multi) gemmas ad pocula transfert
 A digitis; quas in vaginæ fronte solebat
 Ponerè zelotypo juvenis prælatus Hiarbæ. 45
 Tu Beneventani sutoris nomen habentem
 Siccabis calicem nasorum quatuor, ac jam
 Quassatum, et rupto poscentem sulphura vitro.
 Si stomachus domini fervet vinove cibove,
 Frigidior Geticis petitur decocta pruinis. 50
 Non eadem vobis poni modo vina querebar?
 Vos aliam potatis aquam. Tibi pocula cursor
 Gætulus dabit, aut nigri manus ossea Mauri,

39. *Gold is not committed.*] You are looked upon in too despicable a light, to be intrusted with any thing made of gold. But if this should happen, you will be narrowly watched, as if you were suspected to be capable of stealing it.

41. *Who may count, &c.*] To see that none are missing.

— *Sharp nails.*] Lest you should make use of them to pick out the precious stones with which the gold cup may be inlaid.

42. *A bright jasper, &c.*] Præclara, very bright or clear—is commended by all that see it, for its transparency and beauty, as well as for its size, therefore you must not take it ill that Virro is so watchful over it.

The jasper is a precious stone of a green colour; when large it was very valuable.

43. *Virro (as many, &c.)* The poet here censures the vanity and folly of the nobles, who took the gems out of their rings to ornament their drinking-cups—this, by the *ut multi*, seems to have been growing into a fashion.

44. *Such as, in the front, &c.*] Alluding to VIRG. *Æn.* iv. l. 261, 2.

— — — — — Atque illi stellatus iaspide fulvâ
 Ensis erat. — — — — —

Virro had set in his cups such precious stones, as *Æneas*, whom Dido preferred as a suitor to *Hiarbas*, king of Getulia, had his sword decked with; among the rest, that sort of jasper, which though not yellow throughout, was sprinkled with drops of gold, which sparkled like stars, something like the appearance of the spots in the lapis lazuli.

By the *frons vaginæ*, we may understand the hilt of the sword, and upper part of the scabbard; for Virgil says *ensis*, and Juvenal, *vaginæ*.

47. *The Beneventane cobbler, &c.*] We read in Plaut. of *nasiter-na*, a vessel with three handles; here one is mentioned of four handles, *nasorum quatuor*.—Perhaps it had four ears, or spouts, which

Unequal : to you gold is not committed :
 Or if at any time it be given, a guard is fixed there, 40
 Who may count the gems, and observe your sharp nails :
 Excuse it, for there a bright jasper is commended ;
 For Virro (as many do) transfers his gems to his cups
 From his fingers ; such as, in the front of his scabbard,
 The youth preferr'd to jealous Hiarbas used to put. 45
 You shall drain a pot with four handles, having
 The name of the Beneventane cobbler, and now
 Shattered, and requiring sulphur for the broken glass.
 If the stomach of the master is hot with wine, or meat,
 Boiled [water] is sought, colder than Getic hoar-frosts. 50
 Was I just now complaining that not the same wines were set before
 you ?
 You drink other water. To-you the cups a Getulian
 Lackey will give, or the bony hand of a black Moor,

stood out like noses. The cobbler of Beneventum was named Vatinus, and was remarkable for a large nose, as well as for being a drunkard.

Vilia sutoris calicem monumenta Vatini

Accipe, sed nasus longior ille fuit. MART. lib. xiv. epigr. 96.

Hence those glass cups which had four noses, handles, or spouts, which resembled so many large noses, were called calices Vatiniani : as also because they were such as he used to drink out of.

48. *Shattered.*] So cracked as hardly to be fit for use.

— *Sulphur for the broken glass.*] It was the custom at Rome to change away broken glass for brimstone matches.

Qui pallentia sulfurata fractis

Permutant vitreis.

MART. lib. i. epigr. 42.

And lib. x. epigr. 3.

Quæ sulfurato nolit empta ramento,

Vatiniorum proxeneta fractorum, &c.

49. *If the stomach of the master.*] *i. e.* Of the master of the feast—the patron. If he finds any unusual heat in his stomach from what he eats or drinks. Comp. sat. iii. l. 233, 4.

50. *Boiled water, &c.*] *Decocta.*—It was an invention of Nero's to have water boiled, and then set in a glass vessel to cool, in heaps of snow, which the Romans had the art of preserving in caverns and places, like our ice-houses, in order to cool their liquors in the summer-time.

— *Getic, &c.*] The Getes were neighbours to the Scythians ; their country was very cold, and their frosts exceedingly severe.

52. *Other water.*] While the master of the house regaled himself with this iced-water, his meaner guests had only common water to drink.

53—4. *A Getulian lackey.*] Not one of those delicate domestics, described l. 56, but a low servant, a foot-boy, a mere runner of er-

Et cui per mediam nolis occurrere noctem,
 Clivosæ veheris dum per monumenta Latinæ. 55
 Flos Asiæ ante ipsum, pretio majore paratus
 Quam fuit et Tullî census pugnacis, et Anci;
 Et, ne te teneam, Romanorum omnia regum
 Frivola. Quod cum ita sit, tu Gætulum Ganymedem
 Respice, cum sities: nescit tot millibus emptus 60
 Pauperibus miscere puer; sed forma, sed ætas
 Digna supercilio. Quando ad te pervenit ille?
 Quando vocatus adest calidæ, gelidæve minister?
 Quippe indignatur veteri parere clienti;
 Quodque aliquid poscas, et quod se stante recumbas. 65
 MAXIMA QUÆQUE DOMUS SERVIS EST PLENA SUPERBIS.
 Ecce alius quanto porrexit murmure panem
 Vix fractum, solidæ jam mucida frusta farinæ,
 Quæ genuinum agitent, non admittentia morsum.

rands. Or who, like a running footman, ran before his master's horses and carriages. Getulia was a country of Africa, where the inhabitants were blacks, or, as we call them, negroes.

53. *The bony hand of a black Moor, &c.*] A great, hideous, and raw-boned Moor, so frightful as to terrify people who should happen to meet with him in the night-time, when travelling among those mansions of the dead, which are in the Latin way. See sat. i. l. 171.—He might be taken for some hideous spectre that haunts the monuments.

56. *A flower of Asia.*] The master of the feast has for his cup-bearer an Asiatic boy, beautiful, and blooming as a flower, and who had been purchased at an immense price. The poet here exhibits a striking contrast. Comp. l. 53.

57. *Tullus and Ancus.*] The third and fourth of the Roman kings, whose whole fortunes did not amount to what Virro gave for this Asiatic boy.

58. *Not to detain you.*] *i. e.* To be short, as we say. Comp. sat. iii. l. 183.

— *Trifles, &c.*] The price given for this boy was so great, as to make the wealth of all the ancient Roman kings frivolous and trifling in comparison of it.

The poet means, by this, to set forth the degree of luxury and expense of the great men in Rome.

59. *Ganymede.*] The poet alludes to the beautiful cup-bearer of Jupiter, and humourously gives his name to the Getulian negro foot-boy, mentioned l. 52, 3.—Respice—look back at the Ganymede behind you, and call to him, if you want to be helped to some drink.

61. *To mingle, &c.*] It was the office of the cup-bearer to pour the wine into the cup in such proportion, or quantity, as every one chose.—This was called miscere. So MART. lib. xiii. epigr. 108.

Misceri debet hoc a Ganymede merum.

And whom you would be unwilling to meet at midnight,
While you are carried thro' the monuments of the hilly Latin
way. 55

A flower of Asia is before him, purchased at a greater price,
Than was the estate of warlike Tullus, and of Ancus :
And, not to detain you, all the trifles of the Roman
Kings. Which since it is so, do thou the Getulian Ganymede
Look back upon, when you are thirsty: a boy bought for so
many 60

Thousands knows not to mingle [wine] for the poor: but his form,
his age,

Are worthy disdain. When, does he come to you?
When, being called, does he attend [as] the minister of hot or cold
water?

For he scorns to obey an old client ;
And that you should ask for any thing, or that you should lie down,
himself standing. 65

EVERY VERY GREAT HOUSE IS FULL OF PROUD SERVANTS.

Behold, with what grumbling another has reached out bread,
Hardly broken, pieces of solid meal already musty,
Which will shake a grinder, not admitting a bite.

62. *Worthy disdain.*] *q. d.* His youth and beauty justify his contempt: they deserve that he should despise such guests.

63. *When does he attend*—] *Adest*—lit. when is he present?

— *As the minister.*] To serve you with—to help you to—cold or hot water. Both these the Romans, especially in winter-time, had at their feasts, that the guests might be served with either, as they might choose.

64. *He scorns, &c.*] This smart favourite looks down with too much contempt on such a poor needy spunger, as he esteems an old hanger-on upon his master to be, to think of giving him what he calls for. He is affronted that such a one should presume to expect his attendance upon him, and that he should be standing at the table as a servant, while the client is lying down at his ease, as one of the guests.

66. *Every very great house, &c.*] And, therefore, where can you find better treatment, than you do at Virro's, at any of the tables of the rich and great?

67. *Has reached out, &c.*] When you have called for bread, it has indeed been brought, but with what an ill-will have you been served—how has the slave that reached, or held it out for you to take, murmured at what he was doing!

68. *Hardly broken.*] With the utmost difficulty broken into pieces.

— *Of solid meal.*] Grown into hard, solid lumps, by being so old and stale, and now grown mouldy.

69. *Will shake a grinder.*] *Genunius*—from *gena*, the cheek—

Sed tener, et niveus, mollique siligine factus 70
 Servatur domino: dextram cohibere memento:
 Salva sit artoptæ reverentia: finge tamen te
 Improbulum; superest illic qui ponere-cogat.
 Vin' tu consuētis, audax conviva, canistris
 Impleri, panisque tui novisse colorem? 75
 Scilicet hoc fuerat, propter quod sæpe relictâ
 Conjuge, per montem adversum, gelidasque cucurri
 Esquilias, fremeret sævâ cum grandine vernus
 Jupiter, et multo stillaret penula nimbo.
 Aspice, quam longo distendat pectore lancem, 80

what we call the grinders, are the teeth next the cheeks, which grind food. So far from being capable of being bitten, and thus divided, it would loosen a grinder to attempt it.

70. *Soft flour.*] The finest flour, out of which the bran is entirely sifted, so that no hard substance is left.

71. *To restrain, &c.*] Don't let the sight of this fine white, and new bread, tempt you to filch it—mind to keep your hands to yourself.

72. *The butler.*] Artopta—Gr. αρτοπτης—from αρτος, bread, and οπτω, to bake—signifies one that bakes bread—a baker. Or artopta may be derived from αρτος, bread, and οπτομαι, to see—i. e. an inspector of bread—a pantler, or butler—one who has the care and oversight of it. This I take to be the meaning here. *q. d.* Have all due respect to the dispenser of the bread; don't offend him by putting your hand into the wrong basket, and by taking some of the fine bread.

— *Suppose yourself, &c.*] But suppose you are a little too bold, and that you make free with some of the fine bread, there's one remains upon the watch, who will soon make you lay it down again, and chide you for your presumption.

74. *Wilt thou, &c.*] The words of the butler on seeing the poor client filch a piece of the white bread, and on making him lay it down again.

— *The accustomed baskets.*] i. e. Those in which the coarse bread is usually kept—and do not mistake, if you please, white for brown.

75. *Filled.*] Fed—satisfied.

76. *Well, this has been, &c.*] The supposed words of Trebius, vexed at finding himself so ill repaid for all his services and attendances upon his patron. *q. d.* “So—this is what I have been toiling for—for this I have got out of my warm bed, leaving my wife, at all hours of the night, and in all weathers,” &c.

77. *The adverse mount.*] The Esquiline hill had a very steep ascent, which made it troublesome to get up, if one were in haste. It must be supposed to have lain in the parasite's way to his patron's house, and, by its steepness, to have been a hindrance to his speed.

But the tender and white, and made with soft flour, 70
 Is kept for the master. Remember to restrain your right hand:
 Let reverence of the butler be safe.—Yet, suppose yourself
 A little knavish; there remains one who can compel you to lay it
 down.

“Wilt thou, impudent guest, from the accustomed baskets
 “Be filled, and know the colour of your own bread?” 75
 “Well, this has been that, for which often, my wife being left,
 “I have run over the adverse mount, and the cold
 “Esquilæ, when the vernal air rattled with cruel
 “Hail, and my cloak dropped with much rain.”

See with how long a breast, a lobster, which is brought 80

Hence he calls it *adversura montem*. *Adversus* signifies opposite—*adversum* may mean, that it was opposite to the parasite's house.

77—8. *The cold Æsquilæ.*] Its height made it very bleak and cold at the top, especially in bad weather. See sat. iii. l. 71.

78. *The vernal air.*] *Vernus Jupiter*—The Romans called the air *Jupiter*. See HOR. lib. i. od. i. l. 25.—The air, in the spring of the year, is often fraught with storms of hail and rain, with which the poor parasite often got wet to the skin, in his nightly walks to attend on his patron.

“A pretty business, truly, to suffer all this for the sake of being
 “invited to supper, and then to be so treated!”

All this Juvenal represents as the treatment which *Trebius* would meet with, on being invited to *Virro's* house to supper—and as the mournful complaints which he would have to make on finding all his attentances and services so repaid—therefore *Trebius* was sadly mistaken in placing his happiness in living at the tables of the great, and in order to this to take so much pains. Comp. l. 2.

80. *With how long a breast, &c.*] Such a length is his chest, or forepart, as to fill the dish, so as to seem to stretch its size.

—*A lobster.*] *Squilla*.—It is hardly possible to say, with precision, what fish is here meant. Mr. BOWLES translates it—a sturgeon, and says, in his note, “The authors, whom I have the opportunity to consult, are not agreed what fish is meant: I have translated it a sturgeon, I confess at random, but it may serve as well.” See trans. of JUV. by DRYDEN, and others.

AINSWORTH calls it a lobster without legs.

HOR. lib. ii. sat. viii. 412. seems to use *squillas* for prawns or shrimps.

Affertur squillas inter muræna natantes
 In patina porrecta.

In a large dish an out-stretch'd lamprey lies
 With shrimps all floating round.

FRANCIS.

Perhaps what we call a shrimp, or prawn, may be the *pinnothera*, or *pinnophylax*, of PLIN. iii. 42.—the *squilla parva*. The shrimp is a sort of lobster in miniature; and if we understand the word *parva* to distinguish it from the fish which is simply called

Quæ fertur domino, squilla; et quibus undique septa
 Asparagis, quâ despiciat convivia caudâ,
 Cum venit excelsi manibus sublata ministri.
 Sed tibi dimidio constrictus Cammarus ovo
 Ponitur, exiguâ feralis cœna patellâ.

85

Ipse Venafrano piscem perfundit: at hic, qui
 Pallidus offertur misero tibi caulis, olebit
 Laternam; illud enim vestris datur alveolis, quod
 Canna Micipsarum prorâ subvexit acutâ;
 Propter quod Romæ cum Bocchare nemo lavatur;
 Quod tutos etiam facit a serpentibus Afros.

90

Mullus erit domino, quem misit Corsica, vel quem

squilla, the latter may probably signify a lobster, particularly here, from what is remarked of the tail (l. 82.) which is the most delicious part of a lobster.

81. *Asparagus.*] Asparagis, plur. may here denote the young shoots, or buds, of various herbs.—See ANSW. Asparagus, No. 2.

With these it was perhaps usual to garnish their dishes.

82. *With what a tail, &c.*] What a noble tail he displays—with what contempt does he seem to look down upon the rest of the banquet, when lifted on high, by a tall slave, over the heads of the guests, in order to be placed on the table.

84. *A crab.*] Cammarus—a sort of crab-fish, called also Gammarus—a very vile food, as we may imagine by its being opposed to the delicious squilla, which was set before the master of the feast.

— *Shrunk.*] I think Holyday's rendering of constrictus nearest the sense of the word, which lit. signifies straitened—narrow.—Crabs, if kept long out of water, will waste and shrink up in the shell, and when boiled will be half full of water; so lobsters, as every day's experience evinces.

Farnaby explains it by semiphlenus—half-full, or spent, as he calls it, which conveys the same idea.

This sense also contrasts this fish with the plumpness of the foregoing. Comp. l. 80—3.

— *With half an egg.*] To mix with it when you eat it—a poor allowance. Many construe constrictus in the sense of paratus—coctus—conditus, and the like—*q. d.* dressed or seasoned with half an egg.

85. *Funeral supper, &c.*] The Romans used to place, in a small dish on the sepulchres of the dead, to appease their manes, milk, honey, water, wine, flowers, a very little of each; which circumstances, of the smallness of the dish and of the quantity, seem to be the reason of this allusion.

— *A little platter.*] Patella is itself a diminutive of patera; but the poet, to make the matter the more contemptible, adds exigua.

This is a contrast to the lancem, l. 80.—which signifies a great broad plate—a deep dish to serve meat up in.

86. *He.*] Virro, the master of the feast.

To the master, distends the dish, and with what asparagus
On all sides surrounded; with what a tail he can look down on the
banquet,

When he comes borne aloft by the hands of a tall servant.

But to you is set a shrunk crab, with half an egg,

A funeral supper in a little platter.

85

He besmears his fish with Venafran (oil)—but this

Pale cabbage, which is brought to miserable you, will smell

Of a lamp, for that is given for your saucers, which

A canoe of the Micipsæ brought over in its sharp prow.

For which reason, nobody at Rome bathes with a Bocchar,

90

Which also makes the Africans safe from serpents.

A mullet will be for the master, which Corsica sent, or which

86. *Venafran oil.*] Venafrum was a city of Campania, famous for the best oil. HOR. lib. ii. od. vi. l. 15, 16.

87. *Pale cabbage.*] Sickly looking, as if it was half withered.

88. *Your saucers.*] Alveolus signifies any wooden vessel made hollow—here it may be understood of wooden trays, or saucers, in which the oil was brought, which was to be poured on the cabbage.

89. *A canoe.*] Canna—a small vessel made of the cane, or large reed; which grew to a great size and height, and which was a principal material in building the African canoes.

— *Micipsæ.*] It seems to have been a general name given to all the Numidians, from Micipsa, one of their kings. These were a barbarous people on the shore of Africa, near Algiers, from whence came the oil which the Romans used in their lamps.

— *Sharp prow.*] Alluding to the shape of the African canoes, which were very sharp-beaked.

90. *Bocchar.*] Or Bocchor—a Mauritanian name, but here, probably, for any African. This was the name of one of their kings, and hence the poet takes occasion to mention it, as if he said, that “the Numidians and Moors, who anointed themselves with this oil, “stunk so excessively, that nobody at Rome would go into the same “bath with one of them; no, though it were king Bocchar himself.”

91. *Safe from serpents.*] So horrid is the smell of these Africans, that, in their own country, their serpents would not come near them. “What then must you endure, in having this same oil to “pour on your cabbage, while you have the mortification of seeing “your patron soak his fish with the fine and sweet oil of Vena- “frum!—I should think this another instance of that sort of treat- “ment, which should abate your rage of being invited to the table “of a great man.”

92. *A mullet.*] See sat. iv. 15, and note.

— *The master.*] Virro, the master of the feast.

— *Corsica sent.*] Which came from Corsica, an island in the Mediterranean, famous perhaps for this sort of fish.

Taurominitanæ rupes, quando omne peractum est,
 Et jam defecit nostrum mare; dum gula sævit.
 Retibus assiduis penitus scrutante macello 95
 Proxima; nec patitur Tyrrhenum crescere piscem:
 Instruit ergo focum provincia; sumitur illinc
 Quod captator emat Lenas, Aurelia vendat.
 Virroni muræna datur, quæ maxima venit
 Gurgite de Siculo: nam dum se continet Auster; 100
 Dum sedet, et siccat madidas in carcere pennas,
 Contemnunt mediam temeraria lina Charybdiin.
 Vos anguilla manet, longæ cognata colubræ,
 Aut glacie aspersus maculis Tiberinus, et ipse
 Vernula riparum, pinguis torrente cloacâ, 105

93. *Taurominitian rocks.*] On the sea-coast, near Taurominium, in Sicily.

— *Our sea is exhausted, &c.*] Such is the luxury and gluttony of the great, that there is now no more fine fish to be caught at home.

94. *While the appetite, &c.*] While gluttony is at such an height, as not to be satisfied without such dainties.

95. *The market.*] The market-people who deal in fish, and who supply great tables.

— *With assiduous nets, &c.*] Are incessantly fishing in the neighbouring seas, upon our own coasts, leaving no part unsearched, that they may supply the market.

96. *A Tyrrhene fish.*] The Tyrrhene sea was that part of the Mediterranean which washes the southern parts of Italy.

So greedy were the Roman nobility of delicate fish, and they were caught in such numbers, that they were not suffered to grow to their proper size.

97. *Therefore a province, &c.*] They were forced, therefore, to go to the coasts of some of the foreign provinces, which were subject to the Romans, in order to catch such fish as they wanted for the kitchens of the nobles. Comp. sat. iv. 66, and note.

— *From thence.*] From some of the foreign coasts.

98. *What the wheedler Lenas, &c.*] Some famous captator, or legacy hunter, one of the people called hæredipetæ, who courted and made presents to the rich and childless, in hopes to become their heirs: they also took care to buy whatever was rare and curious for this purpose.

— *Aurelia sell.*] This may probably be the name of some famous dealer in fine fish. The commentators suppose also, that this might have been the name of some rich childless widow, who had so many presents of fine fish, that she could not dispose of them to her own use, and therefore sold them, that they might not be spoiled and thrown away.

99. *To Virro a lamprey is given.*] *i. e.* Is given him to eat—~~is~~ set before him at table.

The Taurominitian rocks, since all our sea is exhausted,
 And now has failed : while the appetite rages,
 The market, with assiduous nets, is searching thoroughly 95
 The neighbouring (seas,) nor suffers a Tyrrhene fish to grow :
 Therefore a province furnishes the kitchen : from thence is taken
 What the wheedler Lenas might buy, Aurelia sell.
 To Virro a lamprey is given, the largest that came
 From the Sicilian gulph : for while the south contains itself, 100
 While it rests, and in its prison dries its wet wings,
 The rash nets despise the middle of Charybdis.
 An eel remains for you, a relation of a long snake ;
 Or a Tiberine sprinkled with spots by the ice, and that
 An attendant of the banks, fat with the rushing common-sewer, 105

100. *The Sicilian gulph.*] That part of the sea which formed the Straits of Sicily, which, at times, was most formidable and dangerous, especially with a strong wind from the south. But, by what follows, l. 102, the dreadful whirlpool of Charybdis seems to be meant; where, in fine weather, the fishermen would venture to go, and fish for lampreys.

101. *It rests.*] Refrains from blowing—is perfectly quiet.

— *In its prison, &c.*] Alluding to VIRG. *Æn.* i. l. 56—8.

———— Vasto rex Æolus antro

Luctantes ventos tempestatesque sonoras.

Imperio premit, ac vinc'lis et carcere frænât.

— *Its wet wings.*] It was usually attended with heavy rains and storms.

102. *The rash nets.*] Lina—see sat. iv. l. 45. Lina here means the persons who use the nets—the fishermen. ΜΕΤΩΝ.—They would, in calm weather, despise the danger of Charybdis itself, in order to catch the fish which lay within it, so good a market were they sure to have for what they caught. Charybdis was a dangerous whirlpool in the Straits of Sicily, near the coast of Taurominium, over against Scylla, a dreadful rock. See VIRG. *Æn.* iii. 414—32.

103. *An eel, &c.*] The contrast between Virro's fine lamprey, and Trebius's filthy eel, is well imagined.

— *Relation of a long snake.*] Perhaps we are to understand the eel and snake to appear as related, from the likeness of their form. Some have supposed, that eels and water-snakes will engender together.

104. *A Tiberine.*] Tiberinus, *i. e.* piscis—a pike, or some other fish, out of the river Tiber.

Unde datum sentis, Lupus hic Tiberinus—

&c.

HOR. lib. ii, sat. ii, l. 31.

Some common, coarse, and ordinary fish is here meant, which, in the winter-time, when the Tiber was frozen, contracted spots, perhaps from some disorder to which it might be liable—this was reckoned the worst sort of pike.

105. *An attendant, &c.*] Vernula—lit. signifies a little bond-

Et solitus mediæ cryptam penetrare Suburræ.

Ipsi pauca velim, facilem si præbeat aurem:

Nemo petit, modicis quæ mittebantur amicis

A Senecâ; quæ Piso bonus, quæ Cotta solebat

Largiri: namque et titulis, et fascibus olim

110

Major habebatur donandi gloria: solum

Poscimus, ut cœnes civiliter: hoc face, et esto,

Esto (ut nunc multi) dives tibi, pauper amicis.

Anseris ante ipsum magni jecur, anseribus par

Altilis, et flavi dignus ferro Meleagri

115

Fumat aper: post hunc raduntur tubera, si ver

slave, or servant. Hence this fish is so called, from its constant attendance on the banks of the river, in some of the holes of which it was usually found.

105. *Fat, &c.*] From this circumstance, one would be inclined to think that a pike is here meant, which is a voracious, foul-feeding fish. Jüvenal, to carry on his description of the treatment which Trebius must expect at a great man's table, adds this circumstance—that the fish set before Trebius would be a pike, that of the worst sort, and fattened with the filthy contents of the common-sewer, into which the ordure and nastiness of the city were conveyed, and which ran under the Suburra, down to the Tiber, and there emptied itself into the river.

106. *Accustomed to penetrate, &c.*] This fish is supposed to enter the mouth of the drain, that it might meet the filth in its way, and feed upon it. For Suburra—see sat. iii. 5.

107. *To himself, &c.*] To Virro the master of the feast. *Ipsi pauca velim*—like TER. And. act I. sc. i. l. 2. *paucis te volo*—a word with you. COLMAN.

109. *Seneca.*] L. Annæus Seneca, the tutor of Nero; he was very rich, and very munificent towards his poor clients. See sat. x. 16. where Jüvenal styles him prædives—very rich.

— *Piso.*] L. Calphurnius Piso, one of the Calphurnian family descended from Numa; he lived in the time of Claudius, and was famous for his liberality. Hor. Ar. Poet. 291, 2. addressing the Pisones, says—*Vos O Pompilius sanguis.*

— *Cotta.*] Aurelius Cotta, another munificent character in the time of Nero.

110. *Titles and offices, &c.*] High titles of nobility, or the ensigns of magistracy. See sat. iii. 128, note.

112. *That you would sup civilly.*] Civiliter—courteously—with so much good manners towards your poor friends, as not to affront and distress them, by the difference you make between them and yourself when you invite them to supper.

— *Do this.*] Consult the rulers of civility, and then you will accommodate yourself to the condition of your guests.

113. *Be, as many now are, &c.*] When you sup alone, then, as many are, be—dives tibi, *i. e.* fare as expensively and as sumptu-

And accustomed to penetrate the drain of the Suburra.

I would say a few words to himself, if he would lend an easy ear :

Nobody seeks, what were sent to his mean friends

By Seneca ; what good Piso, what Cotta used

To bestow : for, than both titles and offices, formerly, 110

Greater was the glory of giving esteemed : only

We ask that you would sup civilly : do this, and be,

Be (as many now are) rich to yourself, poor to your friends.

Before himself (is placed) the liver of a great goose : equal to geese,

A crammed fowl, and, worthy the spear of yellow Meleager, 115

Smokes a boar : after him truffles are scraped, if then

ously as you please ; spare no expense to gratify yourself. But when you invite your poor friends, then fare as they do : if you treat them as poor and mean, so treat yourself, that you and they may be upon the same footing—thus be pauper amicis.

g. d. This is all we ask : we don't require of you the munificence of Seneca, Piso, Cotta, or any of those great and generous patrons, who esteemed a service done, or a kindness bestowed, on their poor friends, beyond the glory of titles of nobility, or of high offices in the state ; this, perhaps, might be going too far—therefore, we desire no more, than that, when you invite us, you would treat us civilly at least, if not sumptuously ; fare as we fare, and we shall be content.

This little apostrophe to Virro contains a humourous, and, at the same time, a sharp reproof of the want of generosity, and of the indignity with which the rich and great treated their poorer friends.

114. *Before himself.*] *i. e.* Before Virro himself.

— *The liver, &c.*] This was reckoned a great dainty ; and in order to increase the size of the liver, they fattened the goose with figs ; mixed up with water, wine, and honey ; of this a sort of paste was made, with which they crammed them until the liver grew to a very large size. See PERS. vi. l. 71. HOR. lib. ii. sat. viii. l. 88. and MART. epigr. lviii. lib. xiii.

Aspice quam tumeat magno jecur anseris majus.

115. *A crammed fowl.*] *Altilis*—from *alo-ere*—fatted, fed, crammed. Probably a fat capon is here meant, which grows to a large size ; Juvenal says here, equal in size to geese—*par anseribus*.

— *Yellow, &c.*] Yellow-haired.—See ANSW.—The story of Meleager.

Golden-haired. Holyday.—See VIRG. *Æn.* iv. 698. HOR. lib. iii. od. ix. l. 19. lib. iv. od. iv. l. 4.

116. *Smokes a boar.*] See sat. i. 140, 1.

— *After him, &c.*] The next dish, which comes after the boar, is composed of truffles—*tuber* signifies a puff, or what we call a toadstool, from *tumeo*, to swell—but it seems to denote mushrooms, truffles, and other fungous plants, which are produced from the earth. *Tubera terræ*, sat. xiv. 7.

Tunc erit, et facient optata tonitrua cœnas
 Majores; tibi habe frumentum, Alledius inquit,
 O Libya, disjunge boves, dum tubera mittas.
 Structorem interea, ne qua indignatio desit, 120
 Saltantem spectes, et chironomonta volanti
 Cultello, donec peragat dictata magistri
 Omnia; nec minimo sane discrimine refert,
 Quo gestu lepores, et quo gallina secetur.
 Ducêris plantâ, velut ictus ab Hercule Cacus, 125
 Et ponere foris, si quid tentaveris unquam
 Hiscere, tanquam habeas tria nomina. Quando propinat
 Virro tibi, sumitque tuis contacta labellis
 Pocula? quis vestrum temerarius usque adeo, quis

Here some understand truffles, others mushrooms; which last, rainy and thundering springs produce in abundance, and therefore were desired. But the same weather may also have the same effect on truffles, which are a sort of subterraneous mushroom, and so on all fungous excrescences of the earth. PLIN. xix.

117—18. *Make suppers greater.*] By a plentiful addition of truffles.

118. *Alledius.*] Some famous glutton.—Rome was supplied with great quantities of corn from Libya, a part of Africa, which borders upon Ægypt; “and, it should seem,” (says Mr. Brown,) “with mushrooms too.” See DRYDEN’S Juv. note on this place. However, from the circumstance of their being brought from Libya to Rome, I should apprehend that species of “under-ground edible “mushrooms” (as Bradley calls truffles) to be meant here, which grow best in dry chapped grounds, and will bear to be carried a great way, and to be kept a considerable time without being spoiled.—This is not the case with that species of tuber which is called boletus, or mushroom; they remain good but a little while, either growing or gathered. Hence, upon the whole, and from the circumstance of the word raduntur, l. 116, which may imply the scraping, or shaving off, the outward thick bark, or rind, which is peculiar to truffles, these are most probably meant in this passage. See CHAMBERS. Truffle.

119. *Unyoke your oxen.*] Disjunge—lit. disjoin them. *q. d.* Plough and sow no more, that there may be the more land for truffles to grow. A fine speech for an epicure.

120. *The carver.*] Structor signifies a purveyor of victuals, a carter; also a server, who setteth the meat upon the table—also a carver of meat;—this last seems to be meant here, and he is supposed to do it with some anticgestures, something like capering or dancing.

121. *Flourishing.*] Chironomon-ontis from *χειρ*, manus, and *νομος*, lex) signifies one that sheweth nimble motions with his hands—hence chironomia, a kind of gesture with the hands, either in dancing, or in carving meat. ANSW. Chironomonta is from the acc. sing. (Gr.

It be spring, and wished-for thunders make suppers
 Greater:—"Have thy corn to thyself," says Alledius,
 "O Libya, unyoke your oxen, while you will send truffles."
 Mean while the carver, lest any indignation be wanting, 120
 You will behold dancing, and flourishing with a nimble
 Knife, till he can finish all the dictates of his
 Master; nor indeed is it a matter of the least concern,
 With what gesture hares, and with what a hen should be cut,
 You will be dragged by the foot, as the stricken Cacus by Her-
 cules, 125

And put out of doors, if you ever attempt
 To mutter, as if you had three names.—When does Virro
 Drink to you, and take the cup touched by your
 Lips? which of you is rash enough, who so

χειρονομια) of the participle of the verb χειρονομω—manus certa lege motito—concinnos gestus edo—gesticulator.

q. d. That nothing may be wanting to mortify and vex you, you not only see all these fine things brought to table, but you will be a spectator of the festivity, art, and nimbleness, with which the carver does his office, till he has exhibited all that he has learned of his master in the art of carving. See the next note, ad fin. Dictata—See AINSW.

123. *Nor indeed is it a matter, &c.*] It is now by no means reckoned an indifferent matter, or of small concern, in what manner, or with what gesture, a hare or a fowl is cut up; this, as well as gluttony itself, is become a science. This was so much the case, that we find people taking great pains to learn it under a master. See sat. xi. l. 136—41.

126—7. *If you ever attempt to mutter.*] Hiscere—so much as to open your mouth, as it were, to speak upon the occasion, as betraying any dislike.

127. *Three names.*] i. e. As if you were a man of quality. The great men at Rome were distinguished by the prænomen, nomen, and cognomen, as Gaius Cornelius Scipio—Caius Marcus Coriolanus, and the like.

If you were to take upon you, like a nobleman, to complain or find fault with all this, you would be dragged with your heels foremost, and turned out of doors, as the robber Cacus was by Hercules. See VIRG. Æn. viii. 219—65.

127—8. *When does Virro drink to you.*] The poet, having particularized instances of contempt, which were put upon the poorer guests, such as having bad meat and drink set before them, &c. here mentions the neglectful treatment which they meet with.

q. d. Does Virro ever drink your health?—or "does he ever take the cup out of your hand in order to pledge you, after it has once touched your lips?"—By this we may observe, that drinking to one another is very ancient.

129. *Is rash enough, &c.*] After all the pains which you take to

Perditus, ut dicat regi, bibe? Plurima sunt quæ 130
 Non audent homines pertusâ dicere lænâ.
 Quadringenta tibi si quis Deus, aut similis Dîs,
 Æt melior fatis, donaret; homuncio, quantus
 Ex nihilo fieres! quantus Virronis amicus!
 Da Trebio, pone ad Trebium: vis, frater, ab istis 135
 Ilibus? O Nummi, vobis hunc præstat honorem;
 Vos estis fratres. Dominus tamen, et domini rex
 Si vis tu fieri, nullus tibi parvulus aulâ
 Luserit Æneas, nec filia dulcior illo.
 Jucundum et carum sterilis facit uxor amicum. 140
 Sed tua nunc Micalè pariat licet, et pueros tres
 In gremium patris fundat simul; ipse loquaci
 Gaudebit nido; viridem thoraca jubebit
 Afferri, minimasque nuces, assemque rogatum,

be invited to great tables, is there one of you who dares venture to open his mouth to the great man, so much as to say—"drink"—as if you had some familiarity with him? As we should say—"put the bottle about."

130. *The great man.*] Regi—see before, l. 14.

132. *Four hundred sestertia.*] A knight's estate. See sat. i. l. 106, and note.

133. *Better than the fates.*] *i. e.* Better and kinder than the fates have been to you, in making you so poor.

— *Poor mortal.*] Homuncio means a poor sorry fellow—such was Trebius in his present state.

134. *From nothing, &c.*] The poet here satirizes the venality and profligate meanness of such people as Virro, whose insolence and contempt towards their poor clients, he has given us so many striking examples of. Here he shews the change of conduct towards them, which would be created immediately, if one of them should happen to become rich.

135 *Give to Trebius, &c.*] Then, says he, if you were invited to sup with Virro, nothing would be thought too good—you would be offered every choicest dainty upon the table, and the servants would be ordered to set it before you.

136. *Of those dainties.*] *Ilia*—lit. signifies entrails, or bowels—of which some very choice and dainty dishes were made; as of the goose's liver, and the like—see l. 114. He would in the most kind manner call you brother, and invite you to taste of the most delicate dainties.

— *Oriches! &c.*] A natural exclamation on the occasion, by which he gives Trebius to understand, that all this attention was not paid to him on his own account, but solely on that of his money. See sat. i. l. 112, 3.

137. *Ye are brethren.*] Ye, O ye four hundred sestertia, are the friends and brethren of Virro, to whom he pays his court. When he called Trebius brother, (l. 135.) he really meant you.

Desperate, as to say to the great man—drink? Many things there
are, 130

Which men in a torn coat dare not say.

If to you four hundred (sestertia) any god, or one like the gods,
And better than the fates, should present; poor mortal, how great
From nothing would you become! how great a friend of Virro!

“Give to Trebius—set before Trebius:—would you have, brother,
^{some} 135

“Of those dainties?”—O riches! he gives this honour to you—
Ye are brethren. But if a lord, and sovereign of a lord
You would become, in your hall no little

Æneas must play, nor a daughter sweeter than he.

A barren wife makes a pleasant and dear friend. 140

But tho' your Micalé should bring forth, and should pour
Three boys together into the bosom of their father, he in the prat-
tling

Nest will rejoice; he'll command a green stomacher

To be brought, and small nuts, and the asked-for penny,

137. *And sovereign of a lord, &c.*] If you would be in a situa-
tion, not only of domineering over poor clients, but even over the
lords of those clients—you must be childless, you must have neither
son nor daughter to inherit your estate.

138. *In your hall, &c.*] See Dido's words to Æneas. VIRG.
ÆN. iv. l. 328, 9.

Si quis mihi parvulus aulâ
Luserit Æneas.

Which Juvenal applies on this occasion very humourously.

140. *A barren wife, &c.*] While a wife remains without child-
bearing, so that there is no ostensible heir to the estate, the husband
will not want for people who will pay their court to him, and pro-
fess themselves his friends, in hopes of ingratiating themselves, so far
as to be made his heirs.

141. *But tho' your Micalé.*] The name of Trebius's wife,
q. d. But suppose it to happen otherwise, and your wife should
not only have children, but bring you three at a birth—still as you
are rich, they'll pay their court to you, by fondling your little ones.
He, Virro himself, (*ipse*.) will pretend to rejoice in your young fam-
ily—*nido*—a metaphorical expression, taken from a brood of
young birds in a nest.

143. *A green stomacher.*] *Viridem thoracâ*—lit. breastplate.—
What this was, cannot easily be determined, but it was, doubtless,
some ornament which children were pleased with.

144. *Small nuts.*] *Nuces*—lit. signifies nuts: but here it de-
notes little balls of ivory, and round pebbles, which were the usual
playthings of children; and which to ingratiate themselves with the
parents, such mercenary persons as had a design upon their fortunes
used to make presents of. See HOR. lib. ii. sat. iii. l. 171, 2.
FRANCIS' note; and PERS. sat. 1. l. 10.

Ad mensam quoties parasitus venerit infans.	145
Vilibus ancipites fungi ponentur amicis, Boletus domino; sed qualem Claudius edit, Ante illum uxoris, post quem nihil amplius edit. Virro sibi, et reliquis Virronibus illa jubebit Poma dari, quorum solo pascaris odore;	150
Qualia perpetuus Phæacum autumnus habebat; Credere quæ possis surrepta sororibus Afris. Tu scabie frueris mali, quod in aggere rodit Qui tegitur parmâ et galeâ; metuensque flagelli Discit ab hirsuto jaculum torquere Capellâ.	155

144. *The asked-for penny.*] The *as* was about three farthings of our money. We are to suppose the little ones, children-like, to ask Virro for a small piece of money to buy fruit, cakes, &c. which he immediately gives them.

145. *As often as, &c.*] Virro not only goes to see the children, but invites them to his table, where they never come but they wheedle and coax him, in order to get what they want of him. Hence the poet says—Parasitus infans.

146. *Doubtful funguses.*] There are several species of the mushroom-kind, some of which are poisonous, and it is sometimes difficult to distinguish them, therefore the eater cannot be certain that he is safe—hence Juvenal says, ancipites fungi.

It is to be observed, that the poet, after his digression on the mean venality of such people as Virro, (who would pay their court to those whom they now use with the utinost contempt, if by any accident they became rich,) now returns to his main subject, which was to particularize those instances of ill treatment which the dependents on great men experienced at their tables, in order to dissuade Trebius from his present servile pursuits.

147. *A mushroom.*] Boletus signifies a mushroom of the wholesome and best sort.

— *But such as, &c.*] They were not only of the best sort, but the best of that sort; such as regaled the emperor Claudius, before the fatal catastrophe after mentioned.

148. *That of his wife.*] Agrippina, the mother of Nero, and sister to Caligula, the wife of Claudius, who succeeded Caligula in the empire, destroyed her husband, by mixing poison in a mushroom which she gave him to eat.

149. *The rest of the Virros.*] *i. e.* The rest of the great men at his table, who, like Virro, were very rich, and of course much respected by him.

150. *Apples.*] Poma is a general name for fruits of all kinds which grow on trees, as apples, pears, cherries, &c. and signifies, here, some of the most delicious fruits imaginable—which poor Trebius was to be regaled with nothing but the smell of at Virro's table.

151. *Phæacians.*] A people of the island of Corfu, or Corcyra,

As often as the infant-parasite comes to his table. 145

Doubtful funguses are put to mean friends,
A mushroom to the lord; but such as Claudius ate
Before that of his wife, after which he ate nothing more.

Virro will order to himself, and the rest of the Virros, those
Apples to be given, with the odour alone of which you may be
fed, 150

Such as the perpetual autumn of the Phæacians had;
Which you might believe to be stolen from the African sisters.
You will enjoy the scab of an apple, which in a trench he gnaws
Who is covered with a shield and helmet, and, fearing the whip,
Learns from the rough Capella to throw a dart, 155

in the Ionian sea, where there was feigned to be a perpetual autumn, abounding with the choicest fruits.

152. *The African sisters.*] Meaning the Hesperides, Ægle, Hesperusa, Hespertusa, the three daughters of Hesperus, brother of Atlas, king of Mauritania, who are feigned to have had orchards in Africa, which produced golden fruit, kept by a watchful dragon, which Hercules slew, and obtained the prize.

153. *The scab of an apple.*] While Virro and his rich guests have before them fruits of the most fragrant and beautiful kinds, you, Trebius, and such as you, will be to enjoy scabby, specky, rotten apples, and such other fruit as a poor half-starved soldier in a fortress, who is glad of any thing he can get, is forced to take up with.

154. *Fearing the whip.*] Being under severe discipline.

155. *Learns—to throw, &c.*] Is training for arms, and learning to throw the javelin.

— *From the rough Capella.*] This was probably the name of some centurion, or other officer, who, like our adjutant or serjeant, taught the young recruits their exercise, and stood over them with a twig or young shoot of a vine; (which flagellum sometimes signifies, see ANSW.) and with which they corrected them if they did amiss. See sat. viii. l. 247, 8, and note.

The epithet *hirsuto*, here, may intimate the appearance of this centurion, either from his dress, or from his person. As to the first, we may observe, that the soldiers wore a sort of hair-cloth, or rough garment, made of goat's hair.—VIRGIL, *G.* iii. 311—13, says, that the shepherds shaved the beards of the he-goats for the service of the camps, and for coverings of mariners:

Nec minus interea barbas, incanaque menta
Cyniphiitondent hirci, setasque comantes,
Usum in castrorum, et miseris velamina nautis.

Usum in castrorum—may mean, here, coverings for the tents, but also (as Ruæus observes) hair cloths for the soldiers garments, as well as for those of mariners.

The roughness of his person must appear from the hairiness of its appearance—from the beard which he wore, from the neglected hair.

Forsitan impensæ Virronem parcere credas:
 Hoc agit, ut doleas: nam quæ cômœdia—mimus
 Quis melior plorante gulâ? ergo omnia fiunt,
 Si nescis, ut per lachrymas effundere bilem
 Cogaris, pressoque diu stridere molari. 160
 Tu tibi liber homo, et regis conviva videris;
 Captum te nidore suæ putat ille culinæ:
 Nec male conjectat: quis enim tam nudus, ut illum
 Bis ferat, Hetruscum puero si contigit aurum,
 Vel nodus tantum, et signum de paupere loro? 165
 Spes bene cœnandi vos decipit: ecce dabit jam
 Semesum leporem, atque aliquid de clunibus apri:
 Ad nos jam veniet minor altilis: inde parato,

of his head, and, in short, from the general hairiness of his whole body. See sat. ii. l. 11, 12. and sat. xiv. l. 194, 5,

Sed caput intactum buxo, naresque pilosas
 Annotet, et grandes miretur Læius alas.

This passage of Juvenal has been the occasion of various conjectures among commentators, which the reader may find in Holyday's note, who himself seems to have adopted the least probable. The reading *hirsuto Capella* as the name and description of some person, appears to me, as it does to Marshal and others, the most simple and natural.

156. *Perhaps you may think.*] The poet, with much archness, and, at the same time, with due severity, concludes this Satire by setting the behaviour of the patron, as well as that of the parasite, in its true light, and, from thence, endeavours to shame Trebius out of his mean submission to the indignities which he has to expect, if he pursues his plan of attending the tables of the great. A useful lesson is to be drawn from hence by all who affect an intimacy with their superiors, and who, rather than not have the reputation of it, submit to the most insolent treatment; not seeing that every affront which they are forced to endure is only an earnest of still greater.

— *Virro spares, &c.*] Perhaps you will set all this down to a principle of parsimony in the great man, and that, to save expense, Virro lets you fare so ill—but you are mistaken.

157. *He does this, &c.*] All this is done, (ergo omnia fiunt, l. 158.) first to vex you, and then to laugh at you.

— *For what comedy, &c.*] There can be no higher comedy, or any buffoon or jester (minus) more laughable, than a disappointed glutton (gula, lit. throat) bemoaning himself (plorante) with tears of anger and resentment at such ill fare, and gnashing and grating his teeth together, having nothing to put between them to keep them asunder.—This, if you know it not already, I now tell you, to be the motive of Virro's treatment of you, when he sends for you to sup with him.

Perhaps you may think Virro spares expense :
 He does this that you may grieve : for what comedy—what
 Mimic is better, than deploring gluttony ? therefore all is done,
 If you know not, that by tears to pour forth vexation
 You may be compell'd, and long to creak with a press'd grinder. 160

You seem to yourself a free man, and a guest of the great man ;
 He thinks you are taken with the smell of his kitchen,
 Nor does he guess badly ; for who so naked, that would
 Bear him twice if the Etruscan gold befel him when a boy,
 Or the nodus only, and the mark from the poor strap ? 165
 The hope of supping well deceives you : “ Lo—now he will give
 “ An half-eaten hare, or something from the buttocks of a boar :
 “ To us will now come the lesser fat fowl”—then with prepared,

161. *A free man, &c.*] A gentleman at large—as we say—and think that you are a fit guest for a rich man's table, and that, as such, Virro invites you.

162. *He thinks, &c.*] He knows you well enough, to suppose that you have no other view in coming but to gormandize, and that therefore the scent of his kitchen alone is what brings you to his house : in this he does not guess amiss, for this is certainly the case. Nidor signifies the savour of any thing roasted or burnt.

163. *For who so naked, &c.*] So destitute of all things, as after once being so used, would submit to it a second time ? This plainly indicates your mean and sordid motives for coming.

164. *If the Etruscan gold, &c.*] The golden boss, or bulla, brought in among the Romans by the Etrurians, was permitted, at first, only to the children of nobles : afterwards to all free-born. It was an ornament, made in the shape of an heart, and worn before the breast, to prompt them to the study of wisdom—they left it off at the age of sixteen. See sat. xiii. l. 33.

165. *The nodus only.*] A bulla or boss of leather, a sign or note of freemen, worn by the poorer sort of children, and suspended at the breast by a leathern thong.

The meaning of l. 164, 5. seems to be, that no man, one should think, could bear such treatment a second time, whatever situation of life he himself might be in, whether of a noble, or of a freedman's family.

166. *The hope of supping well deceives.*] Your love of gluttony gets the better of your reflection, and deceives you into a notion, that however ill-treated you may have been before, this will not happen again.

——“ *Lo—now he will give, &c.*] This is supposed to be their reasoning upon the matter.

167. *An half-eaten hare.*] “ Now,” say they, “ we shall have “ set before us what Virro leaves of a hare—or part of the haunches “ of a wild boar.”

168. *The lesser fat fowl.*] A fat hen or pullet—called minor al-

Intactoque omnes, et stricto pane tacetis.
 Ille sapit, qui te sic utitur: omnia ferre
 Si potes, et debes; pulsandum vertice raso
 Præbebis quandoque caput, nec dura timebis
 Flagra pati, his epulis, et tali dignus amico.

170

tilis, as distinguishing these smaller dainties from the larger, such as geese, &c.

168. *Then with prepared, &c.*] Then, with bread ready before you—which remains untouched, as you reserve it to eat with the expected dainties, and ready cut asunder into slices, or, as some, ready drawn out—metaph. from the drawing a sword to be ready against an attack.

169. *Ye are silent.*] You wait in patient expectation of the good things which you imagine are coming to you.

170. *He is wise, &c.*] Mean while, Virro does wisely; he treats

And untouched, and cut bread, ye are silent.

He is wise who uses you thus : all things, if you can, 170

You also ought to bear: with a shaven crown you will some time

Offer your head to be beat, nor will you fear hard

Lashes to endure, worthy these feasts, and such a friend.

you very rightly, by sending none of his dainties to your part of the table : for if you can bear such usage repeatedly, you certainly deserve to bear it.

171. *With a shaven crown, &c.*] *q. d.* You will soon be more abject still ; like slaves, whose heads are shaven, in token of their servile condition, you will submit to a broken head ; you'll not mind an hearty flogging.

173. *Worthy these feasts, &c.*] Thus you will prove yourself deserving of such scurvy fare as you are insulted with at Virro's table, and of just such a patron as Virro to give it you.

END OF THE FIFTH SATIRE.

SATIRA VI.

ARGUMENT.

This Satire is almost twice the length of any of the rest, and is a bitter invective against the fair sex. The ladies of Rome are here represented in a very shocking light. The Poet takes occasion

CREDO pudicitiam Saturno rege moratam
In terris, visamque diu; cum frigida parvas
Præberet spelunca domos, ignemque, Larenque,
Et pecus, et dominos communi clauderet umbrâ :
Silvestrem montana torum cum sterneret uxor
Frondebis et culmo, vicinarumque ferarum
Pellibus: haud similis tibi, Cynthia, nec tibi, cujus
Turbavit nitidos extinctus passer ocellos :
Sed potanda ferens infantibus ubera magnis,
Et sæpe horridior glandem ructante marito.
Quippe aliter tunc orbe novo, cœloque recenti
Vivebant homines; qui rupto robore nati,
Compositique luto nullos habuere parentes.
Multa pudicitia veteris vestigia forsan,

5

10

Line 1. Saturn.] The son of Cœlum and Vesta. Under his reign in Italy, the poets place the Golden Age, when the earth, not forced by plough or harrow, afforded all sorts of grain and fruit, the whole world was common, and without inclosure.

2. Was seen long.] During the whole of the Golden Age.

3. The household god.] Lar signifies a god, whose image was kept within the house, and set in the chimney, or on the hearth, and was supposed to preside over and protect the house and land.

5. The mountain-wife.] Living in dens and caves of the mountains.

7. Cynthia.] Mistress to the poet Propertius.

7—8. Nor thee whose bright eyes, &c.] Meaning Lesbia, mistress to Catullus, who wrote an elegy on the death of her sparrow. The poet mentions these ladies in contrast with the simplicity of life and manners in ancient times.

9. Her great children.] According to Hesiod, in the Golden Age, men were accounted infants, and under the care of their mother, till near an hundred years old. Potanda well suits this idea, for such might rather be said to drink, than to suck.

SATIRE VI.

ARGUMENT.

to persuade his friend *Ursidius Posthumus* from marriage, at the expense of the whole sex. See Mr. DRYDEN's Argument.

I BELIEVE that chastity, in the reign of Saturn, dwelt
Upon earth, and was seen long: when a cold den afforded
Small habitations, and fire, and the household-god,
And inclosed the cattle, and their masters, in one common shelter:
When the mountain-wife would make her rural bed
With leaves and straw, and with the skins of the neighbouring 5
Wild beasts: not like thee, Cynthia, nor thee, whose bright
Eyes a dead sparrow made foul (with weeping :)
But carrying her dugs to be drunk by her great children,
And often more rough than her husband belching the acorn. 10
For then, in the new orb of earth, and recent heaven,
Men lived otherwise—who, born from a bursten oak,
And composed out of clay, had no parents.
Perhaps many traces of chastity remained,

10. *Belching the acorn.*] The first race of men were supposed to have fed on acorns; a windy kind of food.

So DRYDEN:

“ And fat with acorns belch'd their windy food.”

11. *Recent heaven.*] *Cælum* here means the air, firmament, or atmosphere.

12. *From a bursten oak.*] Antiquity believed men to have come forth from trees. So VIRG. *Æn.* viii. 315.

Gensque virûm truncis et duro robore nata.

The notion came from their inhabiting the trunks of large trees, and from thence they were said to be born of them.

13. *And composed out of clay.*] Or mud—by Prometheus, the son of Japetus, one of the Titans. See AINSW. Prometheus.

So this poet, sat. xiv. 35.

Et meliore luto finxit præcordia Titan.

See sat. iv. 133, and note.

Aut aliqua extiterant, et sub Jove, sed Jove nondum
 Barbato, nondum Græcis jurare paratis 15
 Per caput alterius : cum furem nemo timeret
 Caulibus, aut pomis, sed aperto viveret horto.
 Paulatim deinde ad superos Astræa recessit
 Hæc comite, atque duæ pariter fugère sorores. 20
 Antiquum et vetus est alienum, Posthume, lectum
 Concutere, atque sacri Genium contemnere fulcræ
 Omne aliud crimen mox ferrea portulit ætas :
 Viderunt primos argentea sæcula mæchos.
 Convëntum tamen, et pactum, et sponsalia, nostrâ 25
 Tempestate paras ; jamque a tonsore magistro
 Pecteris, et digito pignus fortasse dedisti.
 Certe sanus eras : uxorem, Posthume, ducis ?
 Dic, quâ Tisiphone, quibus exagitare colubris ?
 Ferre potes dominam salvis tot restibus ullam ? 30
 Cum pateant altæ, caligantesque fenestræ ?
 Cum tibi visinum se præbeat Æmiliius pons ?

15. *Under Jupiter, &c.*] When Jove had driven his father Saturn into banishment, the Silver Age began, according to the poets. Jove was the supposed son of Saturn and Ops.

16. *Bearded.*] The most innocent part of the Silver Age was before Jove had a beard ; for when once down grew upon his chin, what pranks he played with the female sex are well known : iron bars and locks could not hold against his golden key. See Hor. lib. iii. ode xvi. 1—8.

17. *By the head of another.*] The Greeks introduced forms of swearing, not only by Jupiter, who was therefore called *Ορκιος*, but by other gods, and by men, by themselves, their own heads, &c. Like Ascanius, Æn. ix. 300.

Per caput hoc juro, per quod pater ante solebat.

18. *Lived with an open garden.*] They had no need of inclosures to secure their fruits from thieves.

19. *Astræa.*] The goddess of justice, who, with many other deities, lived on earth in the Golden Age, but, being offended with men's vices, she retired to the skies, and was translated into the sign Virgo, next to Libra, who holdeth her balance. See Ov. Met. lib. i. l. 150.

20. *The two sisters.*] Justice and Chastity.

22. *Genius.*] Signifies a good or evil dæmon, attending each man or woman at every time and place ; hence, to watch over the marriage bed, and to preserve it, or punish the violation of it.

— *Of the sacred prop.*] Fulcrum not only denotes the prop which supports a bed, (*i. e.* the bedstead, as we call it,) but, by synec. the couch or bed itself.

The poet is here describing the antiquity of the sin of adultery, or violation of the marriage bed.

Or some, even under Jupiter, but Jupiter not as yet
 Bearded; the Greeks not as yet prepared to swear 15
 By the head of another: when nobody feared a thief
 For his herbs, or apples, but lived with an open garden.
 Then, by little and little, Astræa retired to the gods,
 With this her companion, and the two sisters fled away together. 20
 It is an old ancient practice, O Posthumus, to violate the bed
 Of another, and to despise the genius of the sacred prop.
 Every other crime the Iron Age presently brought in,
 The Silver Age saw the first adulterers.
 Yet a meeting, and a contract, and espousals, in our 25
 Time you prepare: and already by a master barber
 You are combed: and perhaps have given the pledge to the finger.
 You certainly was once sound (of mind.) Do you, Posthumus,
 marry?
 Say, by what Tisiphone, by what snakes are you agitated?
 Can you bear any mistress, when so many halters are safe? 30
 When so many high and dizzying windows are open?
 When the Æmilian bridge presents itself near you?

23—4. *The Iron Age—the Silver Age.*] Of these, see OVID. *Met.* lib. i. fab. iv. and v.

25. *Yet, &c.*] Here Juvenal begins to expostulate with his friend Ursidius Posthumus on his intention to marry. You, says he, in these our days of profligacy, are preparing a meeting of friends, a marriage contract, and espousals. The word sponsalia sometimes denotes presents to the bride.

26. *By a master barber.*] You have your hair dressed in the sprucest manner, to make yourself agreeable to your sweetheart.

27. *Pledge to the finger.*] The wedding-ring—this custom is very ancient.—See CHAMBERS—Tit. Ring.

28. *Once sound (of mind).*] You were once in your senses, before you took marriage into your head.

29. *What Tisiphone.*] She was supposed to be one of the furies, with snakes upon her head instead of hair, and to urge and irritate men to furious actions.

30. *Any mistress.*] A wife to domineer and govern.

— *So many halters are safe.*] Are left unused, and therefore readily to be come at, and you might so easily hang yourself out of the way.

31. *Dizzying windows.*] *Altæ, caligantesque*—i. e. so high as to make one's head dizzy by looking down from them. *Caligo-inis* signifies sometimes dizziness. See AINSW.

The poet insinuates, that his friend might dispatch himself by throwing himself out at window.

32. *Æmilian bridge.*] Built over the Tiber by Æmilius Scaurus about a mile from Rome.

Aut si de multis nullus placet exitus ; illud
 Nonne putas melius, quod tecum pusio dormit ?
 Pusio qui noctu non litigat : exigit a te 35
 Nulla jacens illic munuscula, nec queritur quod
 Et lateri parcas, nec, quantum jussit, anheles.
 Sed placet Ursidio lex Julia : tollere dulcem
 Cogitat hæredem, cariturus turture magno,
 Mullorumque jubis, et captatore macello. 40
 Quid fieri non posse putes, si jungitur ulla
 Ursidio ? si mæchorum notissimus olim
 Stulta maritali jam porrigit ora capistro,
 Quem toties textit periturum cista Latini ?
 Quid, quod et antiquis uxor de moribus illi 45
 Quæritur ? O medici mediam pertundite venam :
 Delicias hominis ! Tarpeium limen adora
 Pronus, et auratam Junoni cæde juvencam,
 Si tibi contigerit capitis matrona pudici.
 Pauca adeo Cereris vittas contingere dignæ ; 50
 Quarum non timeat pater oscula. Necte coronam
 Postibus, et densos per limina tende corymbos.

Ursidius might throw himself over this, and drown himself in the river.

31—7. In these four lines our poet is carried, by his rage against the vicious females of his day, into an argument which ill suits with his rectitude of thought, and which had better be obscured by decent paraphrase, than explained by literal translation. See sat. ii. l. 12, note.

38. *The Julian law.*] Against adultery. Vid. sat. ii. 37.

Ursidius delights himself to think that, if he marries, the Julian law will protect the chastity of his wife.

39. *An heir.*] To his fortune and estate.

—*About to want, &c.*] Now, at a time of life to be courted, as a single man, he'll have no presents of fish, and other dainties, from people who wish to ingratiate themselves with him, in hopes of being his heirs. (Comp. sat. v. l. 136—140.) This was very usual, and the people who did it were called captatores. See sat. x. l. 202.

—*AINSW.* Turtur.

40. *Inveigling market-place.*] Macellum—the market-place for fish and other provisions, which were purchased by these flatterers to make presents of to those they wished to inveigle ; and this seems to be the reason of the word captatore being placed as an epithet to macello in this line.

42. *Once the most noted of adulterers.*] From this it appears that Juvenal's friend, Ursidius, had been a man of very profligate character, a thorough debauchee, as we say.

43. *Now reach, &c.*] A metaphor, taken from beasts of burden, who quietly reach forth their heads to the bridle or halter.

Or if, of so many, no one death pleases you, do not you
 Think it better to live as you now do?
 With those who have no nightly quarrels with you, 35
 Who exact no presents, nor complain that
 You don't comply with all their unreasonable desires?
 But the Julian law pleases Ursidius, he thinks
 To bring up a sweet heir, about to want a large turtle fish,
 And the crests of mullets, and the inveigling market-place. 40
 What think you may not come to pass, if any woman
 Be joined to Ursidius? If he, once the most noted of adulterers,
 Now reach his foolish head to the marriage headstall,
 Whom, so often, ready to perish, the chest of Latinus has con-
 cealed?
 What (shall we say beside?)—that a wife of ancient morals too 45
 Is sought by him—O physicians, open the middle vein!
 Delightful man! adore the Tarpeian threshold
 Prone, and slay for Juno a gilded heifer,
 If a matron of chaste life fall to your share.
 There are so few worthy to touch the fillets of Ceres, 50
 Whose kisses a father would not fear. Weave a crown
 For your gates, and spread thick ivy over your threshold.

44. *Chest of Latinus.*] The comedian Latinus played upon the stage the gallant to an adulteress, who, being in the utmost danger, upon the unexpected return of her husband, she locked him up in a chest; a part, it seems, that had been often realized by Ursidius in his younger days.

45. *What.*] Sat. iii. l. 147, note.

— *That a wife, &c.*] *q. d.* This we may say, that, moreover, he is mad enough to expect a chaste wife.

46. *The middle vein.*] It was usual to bleed mad people in what was called the *vena media*—or middle vein of the arm. *Pertundite*—lit. bore through.

Juvenal is for having Ursidius treated like a madman, not only for intending to marry, but especially for thinking that he could find any woman of ancient and chaste morals.

47. *The Tarpeian threshold.*] The Capitoline hill, where there was a temple of Jupiter, was also called the Tarpeian hill, on account of Tarpeia, a vestal virgin, who was there killed, and buried by the Sabines.

48. *For Juno a gilded heifer.*] Juno was esteemed the patroness of marriage, and the avenger of adultery. *Farnab.* See *Æn.* iv. 59. To her was sacrificed an heifer with gilded horns.

50. *To touch the fillets of Ceres.*] The priestesses of Ceres were only to be of chaste matrons: their heads were bound with fillets, and none but chaste women were to assist at her feasts.

51. *Whose kisses, &c.*] So lewd and debauched were the Roman women, that it was hardly safe for their own fathers to kiss them.

— *Weave a crown, &c.*] Upon wedding-days the common peo-

Unus Iberinæ vir sufficit? oculus illud
 Extorquebis, ut hæc oculo contenta sit uno.
 Magna tamen fama est cujusdam rure paterno 55
 Viventis: vivat Gabiis, ut vixit in agro;
 Vivat Fidenis, et agello cedo paterno.
 Quis tamen affirmat nil actum in montibus, aut in
 Speluncis? adeo senuerunt Jupiter et Mars?
 Porticibusne tibi monstratur fœmina voto 60
 Digna tuo? cuneis an habent spectacula totis
 Quod securus ames, quodque inde excerpere possis?
 Chironomon Ledam molli saltante Batyllo,
 Tuccia vesicæ non imperat: Appula gannit
 Sicut in amplexu: subitum et miserabile longum 65
 Attendit Thymele; Thymele tunc rustica discit.
 Ast aliæ, quoties aulæa recondita cessant,
 Et vacuo clausoque sonant fora sola theatro,
 Atque a plebeis longe Megalesia; tristes
 Personam, thyrsumve tenent, et subligar Acci. 70

ple crowned their doors and door-posts with ivy-boughs; but persons of fortune made use of laurel, and built scaffolds in the streets for people to see the nuptial solemnity. See l. 78.

53. *Does one man suffice for Iberina?*] *i. e.* For the woman you are going to marry.

56. *Gabii.*] A town of the Volscians, about ten miles from Rome.

57. *Fidenæ.*] A city of Italy.

The poet means—"Let this innocent girl, who has such a reputation for living chastely in the country, be carried to some town, as Gabii, where there is a concourse of people, or to Fidenæ, which is still more populous, and if she withstands the temptations which she meets with there, then, says he, *agello cedo paterno*—I grant what you say about her chastity, while at her father's house in the country."

59. *Are Jupiter and Mars, &c.*] Juvenal alludes to the amours of these gods, as Jupiter with Leda, &c. Mars with Venus, the wife of Vulcan, &c. and hereby insinuates that, even in the most remote situations, and by the most extraordinary and unlikely means, women might be unchaste.

60. *In the Porticos.*] These were a sort of piazza, covered over to defend people from the weather, in some of which the ladies of Rome used to meet for walking—as ours in the Park, or in other public walks.

61. *The spectacles.*] Spectacula—the theatres, and other public places for shews and games.

63. *When the soft Bathyllus, &c.*] This was some famous dancer, who represented the character and story of Leda embraced by Jupiter in the shape of a swan—in this Bathyllus exhibited such la-

Does one man suffice for Iberina? you will sooner that
 Extort, that she should be content with one eye.
 But there is great fame of a certain (girl) living at her father's 55
 Country house; let her live at Gabii as she lived in the country;
 Let her live at Fidenæ, and I yield the father's country seat.
 But who affirms that nothing is done in mountains, or in
 Dens? Are Jupiter and Mars grown so old?
 Is there a woman shewn to you in the Porticos worthy 60
 Your wish? have the spectacles, in all the benches,
 That which you might love securely, and what you might pick out
 from thence?
 When the soft Bathyllus dances the nimble Leda,
 Tuccia can't contain herself: Appula whines
 As if embraced: the quick, the languishing, Thymele 65
 Long attends: then the rustic Thymele learns.
 But others, as soon as the lock'd-up curtains cease,
 And the courts alone sound, the theatre being empty and shut up,
 And the Megalesian games, long from the Plebeian, sad
 They possess the mask, or thyrsus, and sash of Accius. 70

scivious gestures as were very pleasing to the country ladies here mentioned. Chironomon—see sat. v. 121, and note.

65—6. *Thymele long attends.*] Thymele pays the utmost and unwearied attention to the dances, as well to the quicker motions, as to the languishing expressions of distress.

66. *Learns.*] Becomes acquainted with all this, and practises accordingly.

67. *The lock'd-up curtains, &c.*] Aulæum—a piece of hanging, or curtain, as in the theatre. It may stand here for all the ornaments of the theatre, which were taken down and laid aside when the season came for the theatres to be shut up.

68. *The courts alone sound.*] The courts of justice with the pleadings of the lawyers.

69. *The Megalesian games, &c.*] The Megalesian games were instituted by Junius Brutus, in honour of Cybele, the mother of the gods. The Plebeian games were instituted either in remembrance of the people's liberty, upon the expulsion of their kings, or for the reconciliation of the people after secession to mount Aventine. See sat. iii. 163, and note. The Megalesian were celebrated in April, the Plebeian at the latter end of November: so that there was a long distance of time between them.

70. *Possess the mask, &c.*] During this long vacation from public entertainments, these ladies divert themselves with acting plays, dressing themselves in the garb of the actors. See DRYDEN.

— *The thyrsus.*] A spear twisted about with ivy, and proper to Bacchus, used by actors, when they personated him.

— *The sash.*] Subligar—a sort of clothing which the actors used to cover the lower parts of the body.

— *Accius.*] The name of some famous tragedian.

Urbicus exodio risum movet Atellanæ
 Gestibus Autonoës; hunc diligit Ælia pauper.
 Solvitur his magno comœdi fibula. Sunt, quæ
 Chrysogonum cantare vetent. Hispulla tragœdo
 Gaudet; an expectas, ut Quintilianus ametur? 75
 Accipis uxorem, de quâ citharœdus Echion
 Aut Glaphyrus fiat pater, Ambrosiusve choraules.
 Longa per angustos figamus pulpita vicos:
 Ornentur postes, et grandi janua lauro,
 Ut testudineo tibi, Lentule, conopeo 80

71. *Urbicus.*] Some famous comedian or buffoon.

— *Excites laughter.*] *i. e.* While he represents, in a ridiculous manner, the part of Autonoe, in some interlude written on the subject of her story, in the Atellan style; the drift of which was to turn serious matters into jest, in order to make the spectators laugh.— Something like what we call burlesque.

— *Interlude.*] Exodio. See sat. iii. l. 174, and note.

72. *Atellan.*] This species of interlude was called Atellan, from Atella, a city of the Osci, where it was first invented. It was a kind of Latin drama, full of jokes, banTERS, and merriments, (see AINSW.) the origin whereof may be seen in LIV. lib. vii. c. 2. See also ANT. Univ. Hist. vol. xii. p. 34, note l.

— *Autonoe.*] Autonoe was the daughter of Cadmus, and mother of Actæon, who was turned into a stag, and eaten by his own hounds. There was an exordium, or farce, on this subject, in which it may be supposed, that Autonoe was a principal character, probably the chief subject of the piece.

— *Poor Ælia, &c.*] Some woman of the Ælian family which had fallen into decay and poverty.

73. *The button of the comedian.*] The fibula here denotes a circle of brass, put on the young singers, so as to prevent commerce with women, which was reckoned to spoil their voice. The lewd women, here spoken of, were at a great expense to get this impediment taken off, that they might be intimate with these youths. See l. 378, note.

74. *Will forbid Chrysogonus.*] This was a famous singer, of whom the ladies were so fond, as to spoil his voice with their caresses, so that they hindered his singing.

— *Hispulla.*] Some great lady, famous for her lewdness with players, of which she was very fond.

75. *Quintilian.*] A grave rhetorician, born at Caliguris, in Spain; he taught rhetoric at Rome, and was tutor to Juvenal. The meaning is—can it be expected, that any virtuous, grave, and sober man, can be admired, when the women are so fond of singers, players, and such low and profligate people?

76. *You take a wife, &c.*] The drift of this satire is to prejudice Ursidius, Juvenal's friend, so much against the women, as to make him afraid to venture on marriage. Here the poet intimates, that,

Urbicus excites laughter in an interlude by the gestures
Of Atellan Autozoë; poor Ælia loves him.

The button of the comedian is loosen'd for these at a great price.

There are, who

Will forbid Chrysogonus to sing. Hispulla rejoices

In a tragedian: do you expect that Quintilian can be loved? 75

You take a wife, by whom the harper Eclion,

Or Glaphyrus, will become a father; or Ambrosius the piper.

Let us fix long stages thro' the narrow streets,

Let the posts be adorned, and the gate with the grand laurel,

That to thee, O Lentulus, in his vaulted canopy, 80

if Ursidius should take a wife, she will probably be gotten with child by some of the musicians.

78. *Let us fix, &c.*] See before, l. 52, and note.

80. *Vaulted canopy.*] *Testudineo conopeo.* *Testudineus*—from *testudo*, signifies—of, belonging to, or like a tortoise, vaulted: for such is the form of the upper shell.

Conopeum, from *κωνοπέη*, a gnat. A canopy, or curtain, that hangs about beds, and is made of net-work, to keep away flies and gnats—an umbrella, a pavilion, a tester over a bed; which, from the epithet *testudineo*, we must suppose to be in a vaulted form.

But, probably, here we are to understand by *conopeo* the whole bed, *synec.* which, as the manner was among great people, such as Ursidius appears to have been, had the posts and props inlaid with ivory and tortoise-shell; so that, by *testudineo*, we are rather to understand the ornaments, than the form.

That the Romans inlaid their beds, or couches, with tortoise-shell, appears—*sat. xi. l. 94, 5.*

Qualis in oceani fluctu testudo natarat,
Clarum Trojgenis facturæ ac nobile fulcrum.

This more immediately refers to the beds, or couches, on which they lay at meals; but, if these were so ornamented, it is reasonable to suppose, by *testudineo conopeo*, we are to understand, that they extended their expense and luxury to the beds on which they slept; therefore, that this noble infant was laid in a magnificent bed—this heightens the irony of the word *nobilis*, as it the more strongly marks the difference between the apparent and real quality of the child; which, by the sumptuous bed, would seem the offspring of the noble Ursidius, whereas, in fact, it would be the bastard of a gladiator. *Comp. l. 89*, which shews, that the beds, or cradles, in which they laid their children, were richly ornamented.

— *To thee O Lentulus.*] The sense is—that if Ursidius should marry, and have a son, which is laid in a magnificent cradle, as the heir of a great family, after all, it will turn out to be begotten by some gladiator, such as Euryalus, and bear his likeness.—He calls Ursidius by the name of Lentulus, who was a famous fencer, intimating that, like the children of Lentulus, Ursidius's children

Nobilis Euryalum mirmillonem exprimat infans.

Nupta senatori comitata est Hippia ludium
Ad Pharon et Nilum, famosaque mœnia Lagi,
Prodigia et mores urbis damnante Canopo.

Innemor illa domûs, et conjugis, atque sororis 85

Nil patriæ indulisit; plorantesque improba gnatos,

Utque magis stupeas, ludos, Paridemque reliquit.

Sed quanquam in magnis opibus, plumâque paternâ,

Et segmentatis dormisset parvula cunis,

Contempsit pelagus; famam contempserat olim, 90

Cujus apud molles minima est jactura cathedras:

Tyrrhenos igitur fluctus, lateque sonantem

Pertulit Ionium, constanti pectore, quamvis

Mutandum toties esset mare. Justa pericli

Si ratio est, et honesta, timent: pavidoque gelantur 95

Pectore, nec tremulis possunt insistere plantis:

Fortem animum præstant rebus, quas turpiter andent.

Si jubeat conjux, durum est conscendere navem;

Tunc sentina gravis; tunc summus vertitur aër.

would have a gladiator for their father. Exprimat—pourtray—resemble.

82. *Hippia.*] Was the wife of Fabricius Veiento, a man of senatorial dignity in the time of Domitian. See sat. iii. 185. sat. iv. 113.—She left her husband, and went away with Sergius, the gladiator, into Ægypt.

83. *Pharos.*] A small island at the mouth of the Nile, where there was a lighthouse to guide the ships in the night.

— *Famous.*] Famosa, infamous, as we speak, for all manner of luxury and debauchery.

— *Lagus.*] *i. e.* Alexandria; so called from Ptolemy, the son of Lagus, who succeeded Alexander, from which son of Lagus came the kingdom of Lagidæ, which was overthrown, after many years, on the death of Cleopatra.

84. *Canopus condemning.*] Even the city of Canopus, bad as it was, condemned, as prodigious and unusual, the manners of the citizens at Rome.

87. *The games, and Paris.*] As if leaving her husband, children, &c. were not so extraordinary as leaving the theatres, and Paris, a handsome young actor, who was probably no small favourite of hers. This is a fine stroke of the poet, and exhibits a strong idea of the profligacy of such a woman's mind.

88. *In great riches.*] In the midst of a profusion of wealth.

— *Paternal down.*] Pluma signifies a small or soft feather—so, what we call down.—The poet is here describing the tender, as well as costly manner, in which Hippia was brought up from a child; and, among other particulars, he here alludes to the soft and downy bed on which she used to lie at her father's house. Notwithstanding which, when the gratification of her lust was in question, she could

The noble infant may express the sword-player Euryalus.

Hippia, married to a senator, accompany'd a gladiator
To Pharos and the Nile, and the famous walls of Lagus,
Canopus condemning the prodigies and manners of the city,
She, unmindful of her family, of her husband, of her sister, 85
Indulged not (a thought) to her country, and, wicked, her weeping
children

Left, and, to astonish you the more, the games, and Paris.
But tho' in great riches, and paternal down,
And, when a little one, she had slept in an embroider'd cradle,
She despised the sea : she had long ago contemn'd her character, 90
The loss of which, is the least of all things, among fine ladies :
The Tyrrhene waves therefore, and the widely-sounding
Ionian she bore, with a constant mind, altho'
The sea was so often to be changed. If there be a just
And honest cause of danger, they fear : and are frozen with ti-
morous 95

Breast, nor can they stand on their trembling feet :
They shew a dauntless mind in things that they shamefully adventure.
If the husband command, it is hard to go aboard a ship ;
Then the sink of the ship is burthensome—then the top air is turned
round.

not only forget all this, but bid defiance to the boisterous sea, and contemn all its dangers and inconveniences.

91. *Among fine ladies.*] Molles cathedras—literally soft or easy chairs, in which the fine ladies used to be carried—a sort of covered sedan. Here used metonymically, for the ladies themselves. See sat. i. 65.—Or by cathedras, here, may be meant the strata cathedrae, or soft chairs, or couches, on which the fine ladies reposed themselves. Meton. for the ladies. See sat. ix. 52, and note.

92. *The Tyrrhene waves, &c.*] The mare Tyrrhenum means that part of the Mediterranean sea which washes the southern part of Italy.

— *The Ionian.*] Ionia was a country of Asia the Lesser, so called along the coast of the Archipelago ; the sea which washed this coast was called Ionium mare—the Ionian sea.

93. *With a constant mind.*] Was quite firm in the midst of all the dangers which she underwent, and unmoved at the raging of the waves.

94. *The sea was so often to be changed.*] *i. e.* She was to sail over so many different seas between Rome and Ægypt.

87. *In things that, &c.*] Juvenal here lashes the sex very severely ; he represents women as bold and daring in the pursuits of their vices—timorous and fearful of every thing where duty calls them. See sat. viii. 165.

99. *The sink, &c.*] Sentina—the hold or part of the ship where

Quæ mœchum sequitur, stomacho valet : illa maritum . . . 100
 Convoinit : hæc inter nautas et prandet, et errat
 Per puppim, et duros gaudet tractare rudentes.
 Quâ tamen exarsit formâ ? quâ capta juventâ
 Hippia ? Quid vidit, propter quod ludia dici
 Sustinuit ? nam Sergiolus jam radere guttur . . . 105
 Cœperat, et secto requiem sperare lacerto.
 Præterea multa in facie deformia ; sicut
 Attritus galeâ, mediisque in naribus ingens
 Gibbus, et acrè malum semper stillantis ocellî,
 Sed gladiator erat ; facit hoc illos Hyacinthos : . . . 110
 Hoc pueris, patriæque, hoc prætulit illa sorori,
 Atque viro : ferrum est, quod amant : hic Sergius idem
 Acceptâ rude cœpisset Veiento videri.
 Quid privata domus, quid fecerit Hippia curas ?
 Respice rivaies Divorum : Claudius audi . . . 115
 Que tulerit : dormire virum cum senserat uxor,

the pump is fixed, and where the bulge-water gathers together and putrifies.

99. *The top air, &c.*] *Summus aër*—the sky seems to run round over her head, and makes her giddy. All this can be complained of, as well as sea-sickness, and its effects, if with her husband : but if with a gallant, nothing of this is thought of.

103. *She on fire, &c.*] But let us consider a little the object of this lady's amorous flame—what sort of person it was that she was so violently fond of.

104. *To be called an actress.*] *Ludia*—properly signifies an actress, or woman who dances, or the like, upon the stage: it seems the feminine of *ludius*, which signifies a stage-player, or dancer, sword-player, &c.—*Ludia*, here, is used by Juvenal as denoting a stage-player's wife—which, *Hippia*, by going away with *Sergius* the gladiator, subjected herself to be taken for.

105. *Sergy.*] *Sergiolus*—the diminutive of *Sergius*, is used here in derision and contempt, as satirizing her fondness for such a fellow, whom probably she might wantonly call her little *Sergius*, when in an amorous mood.

— *To shave his throat.*] *i. e.* Under his chin. The young men used to keep their beards till the age of twenty-one; then they were shaved. Here the poet means, that *Sergius* was an old fellow; and when he says—“he had already begun to shave”—he is to be understood ironically, not as meaning literally that *Sergius* now first begun this, but as having done it a great many years before.

106. *Rest to his cut arm.*] He had been crippled in one of his arms, by cuts received in prize-fighting, which could not add much to the beauty of his figure.

107. *Deformities in his face.*] The poet in this, and the two following lines, sets forth the paramour of this lady in a most forbidding light, as to his person, the better to satirize the taste of the women

She that follows an adulterer; is well at her stomach: she be-
spews 100

Her husband: this dines among the sailors and wanders
About the ship, and delights to handle the hard cables.

But with what a form was she on fire? with what youth was
Hippia taken?—What did she see, for the sake of which to be called
an actress

She endured? for Sergy to shave his throat already had 105
Begun, and to hope for rest to his cut arm.

Beside many deformities in his face; as, galled
With his helmet, and in the midst of his nostrils a great
Wen, and the sharp evil of his ever-dropping eye.

But he was a gladiator, this makes them Hyacinths. 110

This she prefer'd to her children, her country, her sister,
And her husband: it is the sword they love: but this very Sergius,
The wand accepted, had begun to seem Veiento.

Care you what a private family, what Hippia has done?
Consider the rivals of the gods: hear what things 115
Claudius has suffered: the wife, when she had perceived her husband
asleep,

towards stage performers; as if their being on the stage was a
sufficient recommendation to the favour of the sex, however forbid-
ding their appearance might otherwise be.

107—8. *Galled with his helmet.*] Which, by often rubbing and
wearing the skin off his forehead, had left a scarred and disagreeable
appearance.

108. *Midst of his nostrils, &c.*] Some large tumour, from re-
peated blows on the part.

109. *The sharp evil, &c.*] A sharp humour, which was continu-
ally distilling from his eyes—blear-eyed, as we call it—which fretted
and disfigured the skin of the face.

110. *Hyacinths.*] Hyacinthus was a beautiful boy, beloved by
Apollo and Zephyrus: he was killed by a quoit, and changed into a
flower.—See *LANSW.*

113. *The wand accepted.*] The rudis was a rod, or wand, given
to sword-players, in token of their release, or discharge, from that
exercise.

— *Had begun to seem Veiento.*] But this very Sergius, for
whom this lady sacrificed so much, had he received his dismissal,
and ceased to be a sword-player, and left the stage, she would have
cared no more for, than she did for her husband Veiento.—Sergius
would have seemed just as indifferent in her eyes.

114. *A private family.*] What happens in private families, or is
done by private individuals, such as Hippia, is, comparatively, hardly
worth notice, when we look higher.

115. *The rivals of the gods.*] The very emperors themselves are
served as ill as private husbands are.

116. *Claudius.*] Cæsar, the successor of Caligula.

(Ausa Palatino tegetem præferre cubili,
 Sumere nocturnos meretrix Augusta cucullos,)
 Linquebat, comite ancillâ non amplius unâ ;
 Et nigrum flavo crinem abscondente galero, 120
 Intravit calidum veteri centone lupanar,
 Et cellam vacuum, atque suam : tunc nuda papillis
 Constitit auratis, titulum mentita Lyciscæ,
 Ostenditque tuum, genèrose Britannice, ventrem.
 Excepit blanda intrantes, atque æra poposcit : 125
 Mox lenone suas jam dimittente puellas,
 Tristis abit ; sed, quod potuit, tamen ultima cellam
 Clausit, adhuc ardens rigidæ tentigine vulvæ,
 Et lassata viris, nondum satiata recessit :
 Obscurisque genis turpis, fumoque lucernæ 130
 Fœda, lupanaris tulit ad pulvinar odorem.
 Hippomanes, carmenque loquar, coctumque venenum,

116. *The wife, &c.*] Messalina, who, as here related, took the opportunity, when her husband was asleep, to go to the common stews, like a prostitute.

117. *The august harlot.*] Augustus was an imperial title, which the poet sarcastically applies to this lewd empress—hence it may be rendered, the imperial harlot.

— *A coarse rug.*] See note on l. 121.

118. *The bed of state.*] Palatino cubili—literally the Palatian bed—*i. e.* the bed of her husband in the royal palace, which was on Mount Palatine.

— *Nocturnal hoods.*] Nocturnos cucullos—a sort of hood, with which the women used to cover their heads when it rained. Messalina made use of something of this kind to disguise herself, when on her nightly expeditions.

120. *A yellow peruke.*] What the galerus was, is not very easy to define ; but it seems (on this occasion at least) to have been something of the peruke kind, and made with hair of a different colour from the empress's, the better to disguise her.

121. *Warm with an old patched quilt.*] It is probable, that the only piece of furniture in the cell was an old patched quilt, or rug, on which she laid herself down.—Or this may be understood to mean, that the stew was warm from the frequent concourse of lewd people there ; and that Messalina carried with her some old tattered and patched garment, in which she had disguised herself, that she might not be known in her way thither. See AINSW. Cento.

122. *Which was her's.*] As hired and occupied by her, for her lewd purposes.

123. *Lycisca.*] The most famous courtesan of those times, whose name was chalked over the chamber-door, where Messalina entertained her gallants.

124. *Thy belly, &c.*] *i. e.* The belly which bare thee.—Britannicus was the son of Claudius and Messalina.

(The august harlot daring to prefer a coarse rug to the
Bed of state, to take nocturnal hoods,)

Left him, attended by not more than one maid-servant,
And a yellow peruke hiding her black hair, 120

She enter'd the brothel warm with an old patched quilt,
And the empty cell which was hers ; then she stood naked
With her breasts adorned with gold, shamming the name of Ly-
cisca,

And shews thy belly, O noble Britannicus.
Kind she received the comers in, and asked for money : 125

Presently, the bawd now dismissing his girls,
She went away sad : but (which she could) she nevertheless
Last shut up her cell, still burning with desire,
And she retired, weary, but not satiated with men :
And filthy with soiled cheeks, and with the smoke of the lamp 130
Dirty, she carried to the pillow the stench of the brothel.
Shall I speak of philtres and charms, and poison boiled,

131. *To the pillow.*] To the royal bed. Thus returning to her
husband's bed, defiled with the reek and stench of the brothel.

132. *Philtres and charms.*] Hippomanes, (from *ἵππος*, equus—
and *μανομαι*, insanio,) according to Virgil, signifies something which
comes from mares, supposed to be of a poisonous nature, and used
as an ingredient in venefic potions, mixed with certain herbs, and at-
tended with spells, or words of incantation.

Hinc demum hippomanes vero quod nomine dicunt
Pastores, lentum distillat ab inguine virus :
Hippomanes quod sæpe malæ legere novercæ,
Miscueruntque herbas, et non innoxia verba. Georg. iii. l. 280—3.

By the account of this, in the third line of the above quotation,
we may understand it, in this passage of Juvenal, to denote a part of
a poisonous mixture which step-mothers administered to destroy their
husband's sons, that their own might inherit.

But the hippomanes seems to be of two sorts, for another is men-
tioned, *Æn.* iv. l. 515, 16.

Quæritur et nascentis equi de fronte revulsus.
Et matri præreptus amor——

This was supposed to be a lump of flesh that grows in the forehead
of a foal newly dropped, which the mare presently devours, else she
loses all affection for her offspring, and denies it suck.—See ANSW.
Hippomanes, No. 3.—Hence Virgil calls it *matris amor*. This no-
tion gave rise to the vulgar opinion of its efficacy in love-potions, or
philtres, to procure love. In this view of the word, it may denote
some love-potions, which the women administered to provoke un-
lawful love. The word *carinen* denotes a spell, or charm, which
they made use of for the same purpose. *Carinen*, sing. for *carmina*,
plur.—synecdoche.

—— *Poison boiled.*] This signifies the most deadly and quickest

stuck in

Privignoque datum? faciunt graviora coactæ
Imperio sexûs, minimumque libidine peccant.

Optima sed quare Cesennia teste marito? 135

Bis quingenta dedit, tanti vocat ille pudicam:
Nec Veneris pharetris macer est, aut lampade fervet:

Inde faces ardent; veniunt a dote sagittæ.
Libertas emitur: coram licet innuat, atque
Rescribat vidua est, locuples quæ nupsit avaro. 140

Cur desiderio Bibulæ Sertorius ardet?

Si verum excutias, facies, non uxor anatur.

Tres rugæ subeant, et se cutis arida laxet,
Fiant obscuri dentes, oculique minores;
"Collige sarcinulas," dicit libertus, "et exi; 145

"Jam gravis es nobis, et sæpe emungeris; exi
"Ocyus, et propera; sicco venit altera naso."

Interea calet, et regnat, poscitque maritum

poison, as boiling extracts the strength of the ingredients, much more than a cold infusion.

133. *A son-in-law.*] To put him out of the way, in order to make room for a son of their own. See l. 628.

134. *The empire of the sex, &c.*] *i. e.* That which governs, has the dominion over it. See imperium used in a like sense. VIRG. *Æn.* i. l. 142. *q. d.* What they do from lust is less mischievous than what they do from anger, hatred, malice, and other evil principles that govern their actions, and may be said to rule the sex in general.

135. *Cesennia.*] The poet is here shewing the power which women got over their husbands, by bringing them large fortunes; inso-much that, let the conduct of such women be what it might, the husbands would gloss it over in the best manner they could; not from any good opinion, or from any real love which they bare them, but the largeness of their fortunes, which they retained in their own disposal, purchased this.

136. *She gave twice five hundred.*] *i. e.* She brought a large fortune of one thousand sestertia, which was sufficient to bribe the husband into a commendation of her chastity, though she had it not. See sat. i. l. 106, and note; and sat. ii. l. 117, and note.

137. *Lean, &c.*] He never pined for love, Pharetris—lit. quivers.

— *The lamp.*] Or torch of Cupid, or of Hymen.

138. *From thence the torches burn, &c.*] He glows with no other flame than what is lighted up from the love of her money—nor is he wounded with any other arrows than those with which her large fortune has struck him,

139. *Liberty is bought.*] The wife buys with her large fortune the privilege of doing as she pleases, while the husband sells his liberty, so as not to dare to restrain her, even in her amours.

— *Tho' she nod.*] Innuat—give a hint by some motion or nod

And given to a son-in-law ? they do worse things, compelled
By the empire of the sex, they sin least of all from lust.

But why is Cesennia the best (of wives) her husband being witness ? 135

She gave twice five hundred, for so much he calls her chaste.
Nor is he lean from the shafts of Venus, nor does he glow with the
lamp ;

From thence torches burn ; arrows come from her dowry.

Liberty is bought : tho' she nod before (her husband) and
Write an answer, she is a widow, who rich, hath married a miser. 140

Why doth Sertorius burn with the desire of Bibula ;

If you examine the truth, the face, not the wife, is beloved.

Let three wrinkles come on, and her dry skin relax itself,

Let her teeth become black, and her eyes less—

“ Collect together your bundles, the freedman will say, and go
“ forth : 145

“ You are now troublesome to us, and often wipe your nose, go
“ forth

“ Quickly—and make haste—another is coming with a dry nose.”

In the mean time she is hot, and reigns, and demands of her husband

of her head, or make signs to a lover, even before her husband's face.

140. *Write an answer, &c.*] Pen an answer to a billet-doux in the very presence of her husband. Comp. sat. i. 55—7.

— *She is a widow.*] She is to be considered as such, and as responsible to nobody but to herself.

— *A miser.*] For he is too anxious about her money to venture disobliging her by contradiction.

142. *The face, not the wife, &c.*] The poet is still satirizing the female sex. Having shewn that some women were only attended to for the sake of their money, he here lets us see that others had no other inducement than exterior beauty. While this lasted, they were admired and favoured, as well as indulged in a kind of sovereignty over the husband ; but when their beauty decayed, they were repudiated, turned out of doors, and others taken in their room.

145. *The freedman, &c.*] “ Pack up your alls,” says the husband, now emancipated from his bondage to her beauty, by her loss of it.

146. *You often wipe your nose.*] From the rheum which distills from it—one symptom of old age.

147. *Another is coming, &c.*] Young and handsome, to supply your place, who has not your infirmities.

148. *In the mean time, &c.*] *i. e.* In the days of her youth and beauty.

— *She is hot.*] She glows, as it were, with the rage of dominion over her husband, which she exercises—regnat.

Pastores, et ovem Canusinam, ulmosque Falernas.
 Quantulum in hoc? pueros omnes, ergastula tota, 150
 Quodque domi non est, et habet vicinus, ematur.
 Mense quidem brumæ, cum jam mercator Iason
 Clausus, et armatis obstat casa candida nautis,
 Grandia tolluntur crystallina, maxima rursus
 Myrrhina, deinde adamas notissimus, et Berenices 155
 In digito factus pretiosior: hunc dedit olim
 Barbarus incestæ; dedit hunc Agrippa sorori,
 Observant ubi Testa mero pede sabbata reges,

148. *Demands of her husband, &c.*] In short, her husband must supply her with every thing she chooses to fancy.

149. *Canusian sheep.*] Canusium, a town of Apulia, upon the river Aufidus; it afforded the best sheep, and the finest wool in Italy, which nature had tinged with a cast of red.

— *Falernan elms.*] The vines of Falernum used to grow round the elms, therefore elms here denote the vines, and so the wine itself—metonym. See VIRG. Georg. i. l. 2.

150. *All boys.*] All sorts of beautiful boys must be purchased to wait upon her.

— *Whole workhouses.*] Ergastula were places where slaves were set to work—here the word seems to denote the slaves themselves, numbers of which (whole workhouses'-full) must be purchased to please the lady's fancy. See ANSW. Ergastulum, No. 2.

151. *And her neighbour has.*] Whatsoever she has not, and her neighbour has, must be purchased.

152. *The month of winter.*] Bruma—qu. brevissima—the shortest day in the year, mid-winter—the winter solstice; this happens on the twenty-first of December—so that mensis brumæ means December. By synecdoche—winter.

— *The merchant Jason.*] This is a fictitious name for a merchant who goes through the dangers of the seas in all climates, for the sake of gain. Alluding to Jason's dangerous enterprise after the golden fleece.

153. *Is shut up.*] At his own home, it not being a season of the year to venture to sea. So clausum mare is a phrase to denote the winter-time. CIC. See ANSW.—Clausus.

— *The white house.*] All the houses covered with frost and snow.

— *Hinders.*] Prevents their going to sea, from the inclemency of the season.

— *Armed sailors.*] Armatis here means prepared for sea—i. e. as soon as the weather will permit.

So VIRG. Æn. iv. l. 289, 90.

Classem aptent taciti, sociosque ad litora cogant,
 Arma parent.

Where we may suppose arma to signify the sails, masts, and other tackling of the ship. Arma nautica.

Shepherds, and Canusian sheep, and Falernian elms.
 How little (is there) in this? all boys, whole workhouses, 150
 And what is not at home, and her neighbour has, must be bought.
 Indeed, in the month of winter, when now the merchant Jason
 Is shut up, and the white house hinders the armed sailors,
 Great crystals are taken up, and again large (vessels)
 Of myrrh, then a famous adamant, and on the finger of Berenice 155
 Made more precious: this formerly a Barbarian gave,
 This Agrippa gave to his incestuous sister,
 Where kings observe their festival-sabbaths barefoot,

154. *Great crystals.*] Crystallina—large vessels of crystal, which were very expensive.

— *Are taken up.*] Tolluntur.—How, from this word, many translators and commentators have inferred, that this extravagant and termagant woman sent her husband over the seas, to fetch these things, at a time of year when they have just been told (l. 152, 3.) that the merchants and sailors did not venture to sea, I cannot say—but by tolluntur, I am inclined to understand, with Mr. Dryden, that these things were taken up, as we say, on the credit of the husband, who was to pay for them.

When winter shuts the seas, and fleecy snows
 Make houses white, she to the merchant goes;
 Rich crystals of the rock she takes up there,
 &c. &c.

DRYDEN.

This is what is called in French—enlever de chez le marchand. Some have observed, that during the Saturnalia, a feast which was observed at Rome, with great festivity, for seven days in the month of December, there was a sort of fair held in the porches of some of the public baths, where the merchants made up shops, or booths, and sold toys and baubles. Vet. Schol. See Sigellaria. AINSW.

“*Tolluntur crystallina.*] *i. e.* Ex mercatoris officina elevantur a
 “*Bibula, solvente eo marito Sertorio.*” GRANG.

154—5. *Vessels of myrrh.*] Bowls to drink out of, made of myrrh, which was supposed to give a fine taste to the wine.—So MARTIAL, lib. xiv. ep. cxiii.

Si calidum potas, ardenti myrrha Falerno
 Convenit, et melior fit sapor inde mero.

155. *Berenice, &c.*] Eldest daughter of Herod Agrippa, king of Judæa, a woman of infamous lewdness. She was first married to Herod, king of Chalcis, her uncle, and afterwards suspected of incest with her brother Agrippa. See ANT. Un. Hist. vol. x. p. 6, note e.

156. *Made more precious.*] The circumstance of Berenice's being supposed to have received this diamond ring from her brother, and having worn it on her finger, is here hinted at, as increasing its value in the estimation of this lewd and extravagant woman.

— *A barbarian.*] The Romans, as well as the Greeks, were accustomed to call all people, but themselves, barbarians.

158. *Their festival-sabbaths barefoot.*] Meaning in Judæa, and

Et vetus indulget senibus clementia porcis.

Nullane de tantis gregibus tibi digna videtur ?

160

Sit formosa, decens, dives, fœcunda, vetustos

Porticibus disponat avos, intactior omni

Crinibus effusis bellum dirimente Sabinâ :

(Rara avis in terris, nigroque simillima cygno :)

Quis feret uxorem, cui constant omnia ? malo,

165

Malo Venusinam, quam te, Cornelia, mater

Gracchorum, si cum magnis virtutibus affers

Grande supercilium, et numeras in dote triumphos.

Tolle tuum, precor, Hannibalem, victumque Syphacem

In castris, et cum totâ Carthagine migra.

170

Parce, precor, Pæan ; et tu, Dea, pone sagittas ;

alluding to Agrippa and his sister's performing the sacred rites of sacrificing at Jerusalem without any covering on their feet. This was customary, in some parts of the Jewish ritual, to all the Jews—in imitation of Moses at the bush (see Exod. iii. 5, et seq.)—and is practised, on particular days, in the Jewish synagogues to this very time. JOSEPH. Bel. Jud. lib. ii. says of Berenice—"Queen Berenice, that she might pay her vows for the recovery of her health, came to Jerusalem, and, when the victims were slain according to custom, with her hair shaved, she stood barefooted before the sanctuary."

159. *Clemency is indulgent to old swine.*] The swine in Judæa, says Tacitus, lived to be very old, as, by the law of Moses, they were forbidden to be eaten, and consequently they were not killed for that purpose.

160. *Herd.*] Numbers of such ladies as I have mentioned, and of which so many are to be found.

161—2. *In porticos—dispose, &c.*] It was usual for persons of noble families to place images of their ancestors in galleries, or porticos, about their houses—so that the poet means here—let her be of high rank, as well as handsome, decent, &c.

163. *Than every Sabine, &c.*] The Sabines were a people of Italy, between the Umbrians and the Latins, famous for their gravity, sobriety, and chastity. Of the rape of the Sabine women, see ANT. Univ. Hist. vol. xi. p. 283. This occasioned a war between them and the Romans, which was put an end to by the intervention of the Sabine women, who, having laid aside their ornaments, and put on mourning, one token of which was disheveling the hair, obtained a truce, after which a peace succeeded, and the Romans and Sabines became one people. Ib. p. 287.

164. *A rare bird, &c.*] A proverbial expression. See PERS. i. 46, alluding to the phœnix.

166. *A Venusian girl.*] Some poor plain country wench, from Venusium, in Apulia.

— *Cornelia.*] The mother of those two mutinous tribunes, Caius and Tiberius Gracchus, daughter to Scipio Africanus, that

And an ancient clemency is indulgent to old swine.

Does none from so great herds seem to you worthy? 160

Let her be handsome, decent, rich, fruitful: in porticos

Let her dispose her old ancestors, more chaste

Than every Sabine, with dishevelled hair, who put an end to the war:

(A rare bird in the earth, and very like a black swan)—

Who could bear a wife that has all these? I'd rather, 165

Rather have a Venusian (girl) than you, Cornelia, mother

Of the Gracchi, if, with great virtues, you bring

Great haughtiness, and you number triumphs as part of your dow'ry.

Take away, I pray, your Hannibal, and Syphax conquer'd

In his camp, and depart with the whole of Carthage. 170

“Spare, I pray, O Pæan; and thou, goddess, lay down thine arrows;

conquered Hannibal, and Syphax, king of Numidia, whose camp he burned, and subjected Carthage to the power of Rome, to which it first became tributary, and then was destroyed and rased to the ground by Scipio Æmilianus.

168. *Great haughtiness.*] The poet having before satirized the women, as not endowed with virtues sufficient to make a man happy in marriage, here allows that it might be possible for a large assemblage of virtues to meet together; but yet all these might be spoiled and counteracted by the pride which might attend the person possessed of them.

169—70. *Your Hannibal—Syphax—Carthage.*] See note on l. 166.—*i. e.* If, as part of her merit, she is to be for ever boasting of the victories and triumphs of her sons, assuming a very high respect on those accounts, her pride would make her troublesome and intolerable: a poor country girl, who had none of these things to puff her up, would be far more eligible than even Cornelia herself, under such circumstances. In short, Juvenal is not for allowing any such thing as a woman without some bad fault or other.

171. *Pæan.*] Apollo—either from *παιω*, Gr. to strike, because he struck and slew the Python with his arrows—or from *παιων*, a physician—medicus. Apollo was the fabled god of physic.

—*Thou goddess.*] Diana, who slew the seven daughters of Niobe, as Apollo slew the seven sons. Niobe was the wife of Amphion, king of Thebes, by whom she had seven sons, (according to some, fourteen sons,) and seven daughters; of which, together with her high birth, she grew so proud, as to slight the sacrifices which the Theban women offered to Diana, comparing herself with Latona, and, because she had borne more children, even setting herself above her, which the children of Latona, Apollo, and Diana, resenting, he slew the males, together with the father, and she the females; on which Niobe was struck dumb with grief, and is feigned to have been turned into marble.

Nil pueri faciunt, ipsam configite matrem;
 Amphion clamat: sed Pæan contrahit arcum.
 Extulit ergo gregem natorum, ipsumque parentem,
 Dum sibi nobilior Latonæ gente videtur, 175
 Atque eadem scrofâ Niobe sæcundior albâ.
 Quæ tanti gravitas? quæ forma, ut se tibi semper
 Imputet? hujus enim rari, summique voluptas
 Nulla boni, quoties animo corrupta superbo
 Plus aloës, quam inellis, habet. Quis deditus autem 180
 Usque adeo est, ut non illam, quam laudibus effert,
 Horreat, inque diem septenis oderit horis?
 Quædam parva quidem; sed non toleranda maritis:
 Nam quid rancidius, quam quod se non putat ulla
 Formosam, nisi quæ de Tuscâ Græcula facta est? 185
 De Sulmouensi mera Cecropis? omnia Græce;
 Cum sit turpe minus nostris nescire Latine.
 Hoc sermone pavent; hoc iram, gaudia, cûras.
 Hoc cuncta effundunt animi secreta. Quid ultra?
 Concumbunt Græce—dones tamen ista puellis: 190
 Tune etiam, quam sextus et octogesimus annus
 Pulsat, adhuc Græce? non est hic sermo pudicus

172. *The children do nothing, &c.*] To provoke thee.—The poet is here shewing, in this allusion to the fable of Niobe and her children, that the pride of woman is such, as not only to harass mankind, but even to be levelled at, and provoke, the gods themselves, so as to bring ruin on whole families.

175. *More noble.*] On account of her birth, as the daughter of Tantalus, king of Corinth, or, according to some, of Phrygia, and as wife of Amphion.

176. *Than the white sow.*] Found by Æneas near Lavinium, which brought thirty pigs at a litter, and which was to be his direction where to build the city of Alba. VIRG. ÆN. iii. 390—3. ÆN. viii. 43—8.

177. *What gravity.*] Gravitas may here signify sedateness, sobriety of behaviour.

178. *Impute.*] *i. e.* That she should be always reckoning up her good qualities to you, and setting them to your account, as if you were so much her debtor, on account of her personal accomplishments, that you have no right to find fault with her pride and ill-humour. A metaphorical expression, alluding to the person's imputing, or charging something to the account of another, for which the latter is made his debtor.

180. *More of aloes, than of honey.*] More bitter than sweet in her temper and behaviour.

— *Given up, &c.*] To his wife, so uxorious.

181. *As not to abhor, &c.*] Though he may be lavish in her praises, in some respects, yet no man can be so blind to her pride and

“ The children do nothing, pierce the mother herself ;”
 Cries Amphion : but Apollo draws his bow,
 And took off the head of children, and the parent himself,
 While Niobe seems to herself more noble than the race of La-
 tona, 175

And more fruitful than the white sow.

What gravity—what beauty is of such value, as that she should al-
 ways herself to you

Impute ? for of this rare and highest good there is
 No comfort, as often as, corrupted with a proud mind,
 She has more of aloes, than of honey. But who is given up 180
 To such a degree, as not to abhor her whom he extols
 With praises, and hate her for seven hours every day ?
 Some things indeed are small ; but not to be borne by husbands :
 For what can be more fulsome, than that none should think her-
 self

Handsome, unless she who from a Tuscan becomes a Grecian ? 185
 From a Sulmonian, a mere Athenian ? every thing in Greek ;
 Since it is less disgraceful to our ladies to be ignorant of speaking
 Latin.

In this dialect they fear, in this they pour forth their anger, joy, cares,
 In this all the secrets of their minds. What beside ?

They prostitute themselves in Greek. Yet you may indulge those
 things to girls : 190

But do you too, whose eighty-sixth year

Beats, speak Greek still ? This is not a decent dialect

ill temper, as not to have frequent occasion to detest her many hours
 in the day.

185. *From a Tuscan, &c.*] The poet here attacks the affectation
 of the women, and their folly, in speaking Greek instead of their
 own language. Something like our ladies affectation of introducing
 French phrases on all occasions. The Greek language was much
 affected in Rome, especially by the higher ranks of people ; and the
 ladies, however ignorant of their own language, were mighty fond
 of cultivating Greek, and affected to mix Greek phrases in their con-
 versation.

186. *A Sulmonian.*] Sulmo, a town of Peligni, in Italy, about
 ninety miles from Rome—it was the birth-place of Ovid.

— *Athenian.*] Cecropis.—Athens was called Cecropia, from
 Cecrops, who reigned in Attica, and was the first king of Athens.
 It may be supposed that the poet here means to ridicule some awk-
 ward country ladies, who, when they came to Rome, affected to speak
 Greek with elegance.

188. *They fear, &c.*] Express their fears, joys, anger, and, in
 short, all their passions.

190. *To girls.*] This may be allowable perhaps in giddy girls—in
 them such affectation may be forgiven.

192. *Beats.*] Pulsat—knocks at the door, as we say, or beats in
 the pulse.

In vetulâ : quoties lascivum intervenit illud
 ΖΩΗ ΚΑΙ ΨΥΧΗ, modo sub lodice relictis
 Uteris in turbâ : quod enim non excitat inguen 195
 Vox blanda et nequam ? digitos habet.—Ut tamen omnes
 Subsident pennæ (dicas hæc mollius Æmo
 Quanquam, et Carpophoro) facies tua computat annos.
 Si tibi legitimis pactam junctamque tabellis
 Non es amaturus, ducendi nulla videtur 200
 Causa ; nec est quare cœnam et mustacea perdas,
 Labente officio, crudis donanda : nec illud,
 Quod prima pro nocte datur ; cum lance beatâ
 Dacicus, et scripto radiat Germanicus auro.
 Si tibi simplicitas uxoria, deditus uni 205
 Est animus : submitte caput crevice paratâ
 Ferre jugum : nullam invenies, quæ parcat amanti.
 Ardeat ipsa licet, tormentis gaudet amanti.

193—4. *That wanton Ζων, &c.*] This was a wanton expression—my life ! my soul !—which the women affected to express in Greek. See MART. lib. x. epigr. lxxviii. l. 5—8.

194. *Just now left, &c.*] The poet reproves the old women for expressing themselves in public, or in a crowd of company (turbâ), in phrases, which are made use of in the more private and retired scenes of lasciviousness, from which these old women, if judged by their conversation, may be suspected to have newly arrived.

196. *It has fingers.*] Is as provocative as the touch.

196—7. *All desires, &c.*] Pennæ—lit. feathers. Metaph.—alluding to birds, such as peacocks, &c. which set up their feathers when pleased, and have a gay appearance ; but they presently subside on approach of danger, or of any dislike. Thus, however lascivious words may tend to raise the passions, when uttered by the young and handsome ; yet, from such an old hag, they will have a contrary effect—all will subside into calmness.

197. *Though you may say, &c.*] *q. d.* However you may excel in softness of pronunciation, when you use such phrases, even Æmus and Carpophorus, the two Grecian comedians, whose fame is so great for their soft and tender manner of uttering lascivious speeches on the stage, (see note on sat. iii. l. 98.) yet fourscore and six stands written on your face, which has at least as many wrinkles as you are years old—a sure antidote.

199. *Lawful deeds.*] *Tabellis legitimis*—by such writings and contracts as were by law required—*q. d.* If, for the above reasons, you are not likely to love any woman you marry—l. 200.

201. *Lose.*] *i. e.* Throw away the expense of a marriage-entertainment.

— *Bride-cakes.*] *Mustacea*—were a sort of cakes made of meal, anise seed, cummin, and other ingredients, moistened with mustum, new wine—whence probably their name ; they were of a carminative kind.—They were used at weddings. *ANSW.*

In an old woman : as often as intervenes that wanton

Ζων και ψυχην, words just now left under the coverlet

You use in public : for what passion does not a soft and lewd 195

Word excite ? It has fingers.—Nevertheless, that all

Desires may subside (though you may say these things softer

Than Æmus, and Carpophorus) your face computes your years.

If one, contracted, and joined to you by lawful deeds,

You are not about to love, of marrying there appears no 200

Cause, nor why you should lose a supper, and bride-cakes,

To be given to weak stomachs, their office ceasing ; nor that

Which is given for the first night, when the Dacic in the happy dish;

And the Germanic shines with the inscribed gold.

If you have uxorious simplicity, your mind is devoted 205

To her alone : submit your head, with a neck prepared

To bear the yoke : you'll find none who can spare a lover.

Tho' she should burn, she rejoices in the torments

202. *To weak stomachs.*] To the guests who have raw and queasy stomachs, in order to remove the flatulency and indigestion occasioned by eating too copiously at the entertainment.

— *Their office ceasing.*] *Labente officio.*—It was so much reckoned a matter of duty to attend the marriage-entertainments of friends, that those, who were guests on the occasion, were said *ad officium venire*. *Labente officio* here means the latter end of the feast, when the company was going to break up, their duty then almost being ended—it was at this period that the bride-cakes were carried about and distributed to the company. See sat. ii. l. 132—5.

203. *The Dacic.*] *Dacicus*—a gold coin, having the image of Domitian, called *Dacicus*, from his conquest of the Dacians.

— *The happy dish.*] Alluding to the occasion of its being put to this use.

204. *Germanic.*] This was also a gold coin with the image of Domitian, called *Germanicus*, from his conquest of the Germans. A considerable sum of these pieces was put into a broad plate, or dish, and presented by the husband to the bride on the wedding night, as a sort of price for her person. This usage obtained among the Greeks, as among the Jews, and is found among many eastern nations.—See PARKER. *Heb. Lex.* מָדָר, No. 3.—Something of this kind was customary in many parts of England, and perhaps is so still, under the name of dow-purse.

— *Inscribed gold.*] *i. e.* Having the name and titles of the emperor stamped on it.

205. *Uxorious simplicity.*] So simply uxorious—so very simple as to be governed by your wife.

206. *Submit your head, &c.*] Metaph. from oxen who quietly submit to the yoke. See l. 43, and note.

207. *Who can spare a lover.*] Who will not take the advantage of a man's affection for her to use him ill.

208. *Tho' she should burn, &c.*] Though she love to distraction,

Et spoliis : igitur longe minus utilis illi
 Uxor, quisquis erit bonus, optandusque maritus. 210
 Nil unquam invitâ donabis conjuge : vendas
 Hæc obstante nihil : nihil, hæc si nolit, emetur.
 Hæc dabit affectus : ille excludetur amicus
 Jam senior, cujus barbam tua janua vidit.
 Testandi cum sit lenonibus, atque lanistis. 215
 Libertas, et juris idem contingat arenæ,
 Non unus tibi rivalis dictabitur hæres.
 “ Pone crucem servo : ” “ meruit quo crimine servus
 “ Supplicium ? quis testis adest ? quis detulit ? audi,
 “ Nulla unquam de morte hominis cunctatio longa est. ” 220
 “ O demens, ita servus homo est ? nil fecerit, esto :
 “ Hoc volo, sic jubeo, sit pro ratione voluntas. ”
 Imperat ergo viro : sed mox hæc regna relinquit,
 Permutatque domos, et flammea conterit : inde
 Avolat, et spreti repetit vestigia lecti. 225

she takes delight in plaguing and plundering the man who loves her.

209—10. *Less useful to him, &c.*] The better husband a man is, the more will she tyrannize over him ; therefore an honest man, who would make a good husband, will find that, of all men, he has the least reason to marry, and that a wife will be of less use to him than to a man of a different character.

213. *Ske.*] Hæc—this wife of yours.

— *Will give affections.*] Direct your affections—dictate to you in what manner you shall respect, or ill-treat, your friends—whom you are to like, and whom to dislike.

214. *Whose beard your gate hath seen.*] An old friend, who used always to be welcome to your house, ever since the time he had first a beard on his chin.

215. *To make a will, &c.*] *q. d.* Panders, prize-fighters, and gladiators, have liberty to make their wills as they please, but your wife will dictate yours, and name not a few of her paramours, your rivals, to enjoy your estate.—*N. B.* All the Romans, even the most inferior and most infamous sort of them, had the power of making wills. DRYD.

216. *The amphitheatre.*] Arenæ—metonym. the gladiators belonging to it.

218. “ *Set up, &c.* ”] Crucifixion was the usual way of putting slaves to death, and of this the masters had the power—here the wife bids her husband do it, only out of caprice.

—“ *For what crime, &c.* ”] The words of the husband re-monstrating against this piece of wanton barbarity.

219. “ *Hear.* ”] Attend—mark what I say.

220. “ *No delay,* ” &c.] Surely where the death of a fellow-creature is depending, the matter should be well considered, and not

And spoils of a lover: therefore a wife is by far less useful
 To him, whoever will be a good and desirable husband. 210
 You will never bestow any thing against your wife's will: you will
 sell

Nothing if she opposes: nothing, if she be unwilling, will be bought:
 She will give affections: that friend will be shut out,
 Now grown old, whose beard your gate hath seen.

When there is liberty to pimps and fenceers to make a will, 215
 And the same right happens to the amphitheatre,
 Not one rival only will be dictated as your heir.

“Set up a cross for your slave:”—“for what crime has the slave
 “deserved

“Punishment? what witness is there? who accused?—hear—

“No delay is ever long concerning the death of a man.” 220

“O madman!—so, a slave is a man! be it so—he has done no-
 “thing,

“This I will—thus I command—let my will stand as a reason.”

Therefore she governs her husband: but presently leaves these
 realms,

And changes houses, and wears out her bridal veils: from thence
 She flies away, and seeks again the footsteps of her despised bed. 225

hastily transacted—no delay, for deliberation, should be thought
 long.

221. “*O madman, &c.*”] The words of the imperious wife, who
 insists upon her own humour to be the sole reason of her actions. She
 even styles her husband a fool, or madman, for calling a slave a man.
 She seems to deny the poor slave human nature and human feelings,
 such is her pride and savage cruelty!

223. *She governs, &c.*] Therefore, in this instance, as in all
 others, it is plain that she exercises a tyranny over her husband,

—“*Leaves these realms.*”] *i. e.* Her husband's territories, over
 which she ruled, in order to seek new conquests, and new dominion
 over other men.

224. *Changes houses.*] She elopes from her husband to others—
 and so from house to house, as often as she chose to change from man
 to man.

—*Wears out her bridal veils.*] The flameum was a bridal veil,
 with which the bride's face was covered, during the marriage cere-
 mony: it was of a yellow, or flame-colour—whence its name.

She divorced herself so often, and was so often married, that she
 even wore out, as it were, her veil, with the frequent use of it.

225. *She flies away, &c.*] The inconstancy and lewdness of this
 woman was such, that, after running all the lengths which the law
 allowed, by being divorced eight times, she leaves her paramours,
 and even comes back again to the man whom she first left.

—*And seeks again.*] Traces back the footsteps which once led
 her from his bed.

Ornatas paulo ante fores, pendentia linquit
Vela domûs, et adhuc virides in limine ramos.

Sic crescit numerus; sic fiunt octo mariti

Quinque per autumnos: titulo res digna sepulchri.

Desperanda tibi salvâ concordia soerû:

230

Illa docet spoliis nudi gaudere mariti:

Illa docet, missis a corruptore tabellis,

Nil rude, nil simplex rescribere: decipit illa

Custodes, aut ære domat: tunc corpore sano

Advocat Archigenem, onerosaque pallia jactat.

235

Abditus interea latet accersitus adulter,

Impatiensque moræ silet, et præputia ducit.

Scilicet expectas, ut tradat mater honestos,

Aut alios mores, quam quos habet? utile porro

Filiolam turpi vetulæ producere turpem.

240

Nulla fere causa est, in quâ non fœmina litem
Moverit. Accusat Manilia, si rea non est,
Componunt ipsæ per se, formantque libellos,

226. *The doors—adorned, &c.*] See before, l. 52, and note—*i. e.* She lives but a very short time with each of her husbands, quitting them, as it were, while the marriage garlands, veils, &c. were hanging about the doors.

228. *Eight husbands—in five autumns.*] The Roman law allowed eight divorces—beyond that was reckoned adultery.

Of these divorces Seneca says—*De Beneficiis*, c. xvi. “Does any body now blush at a divorce, since certain illustrious and noble women compute their years, not by the number of consuls, but by the number of husbands they have had?”

Tertullian says, *Apol.* c. vi. “Divorce was now looked upon as one fruit of marriage.”

When Martial is satirizing Thelesina as an adulteress, he represents her as having exceeded the number of divorces allowed by law.

Aut minus, aut certe non plus tricesima lux est,

Et nubit decimo jam Thelesina viro.

Quæ nubit toties, non nubit, adultera lege est. Lib. v. ep. vii.

229. *The title of a sepulchre.*] Such actions as these, like other great and illustrious deeds, are well worthy to be recorded by a monumental inscription. Iron.—It was usual, on the sepulchres of women, to mention the number of husbands to which they had been married.

230. *Mother-in-law.*] The poet seems willing to set forth the female sex, as bad, in every point of view.—Here he introduces one as a mother-in-law, disturbing the peace of the family, carrying on her daughter's infidelity to her husband, and playing tricks for this purpose.

231. *She teaches.*] Instructs her daughter.

—*To plunder, &c.*] Till the poor husband is stripped of all he has.

The doors, a little before adorned, the pendent veils
Of the house she leaves, and the boughs yet green at the threshold.
Thus the number increases, thus eight husbands are made
In five autumns—a matter worthy the title of a sepulchre.

You must despair of concord while a mother-in law lives: 230
She teaches to rejoice in the plunder of the stripped husband :

She teaches, to letters sent by a corrupter,
To write back nothing ill bred or simple : she deceives
Keepers, or quiets them with money. Then, while in health,
She sends for Archigenes, and throws away the heavy clothes. 235
Mean while the sent-for adulterer lies hidden,
Is silent, impatient of delay, and prepares for the attempt.

But do you expect that a mother should infuse honest
Morals, or other than what she has herself? moreover, it is profitable
For a base old woman to bring up a base daughter. 240

There is almost no cause in which a woman has not stir'd up
The suit. Manilia accuses, if she be not the accused.
They by themselves compose, and form libels,

232. *A corrupter.*] A gallant who writes billets-doux, in order to corrupt her daughter's chastity.

233. *Nothing ill bred or simple.*] To send no answers that can discourage the man from his purpose, either in point of courtesy or contrivance.

233—4. *She deceives keepers, &c.*] She helps on the amour with her daughter, by either deceiving, or bribing, any spies which the husband might set to watch her.

235. *Archigenes.*] The name of a physician.—The old woman shams sick, and, to carry on the trick, pretends to send for a physician, whom the gallant is to personate.

— *Throws away the heavy clothes.*] Pretending to be in a violent fever, and not able to bear the weight and heat of so many bed-clothes.

236. *Mean while, &c.*] The old woman takes this opportunity to secrete the adulterer in her apartment, that when the daughter comes, under a pretence of visiting her sick mother, he may accomplish his design.

238. *A mother should infuse, &c.*] It is not very likely that such a mother should bring up her daughter in any better principles than her own.

239. *It is profitable, &c.*] Since, by having a daughter as base as herself, she has opportunities of getting gain, and profit, by assisting in her prostitution, being well see'd by her gallants.—He next attacks the litigiousness of women.

241. *Almost no cause.*] No action at law, which a woman has not fomented. If she be not defendant, she will be plaintiff, l. 242.

242. *Manilia, &c.*] An harlot, whom Hostilius Mancinus, the Curule Ædile, prosecuted for hitting him with a stone.

243. *Compose, and form libels.*] The libelli in the courts of law

Principium atque locos Celso dictare paratæ.

Endromidas Tyrias, et sœmineum ceroma 245

Quis nescit? vel quis non vidit vulnera pali,

Quem cavat assiduis sudibus, scutoque lacessit?

Atque omnes implet numeros; dignissima prorsus

Florali matrona tubâ; nisi si quid in illo

Pectore plus agitet, veræque paratur arenæ. 250

Quem præstare potest mulier galeata pudorem,

Quæ fugit a sexu, et vires amat? hæc tamen ipsa

Vir nollet fieri: nam quantula nostra voluptas!

Quale decus rerum, si conjugis auctio fiat,

Balteus, et manicæ, et cristæ, crurisque sinistri 255

Dimidium tegmen: vel si diversa movebit

at Rome, seem to answer to those pleadings among us, which are drawn up in writing by skilful lawyers on the part of the complainant. In our civil law-courts the term libellus is still in use, and answers to a declaration at common law, which contains the complaint.

244. *Celsus, &c.*] He was a noble orator and eminent lawyer: he left behind him seven books of institutes, all written by himself. The women had the impudence to think that they could direct him in the management of a cause; viz.

— *The beginning.*] *i. e.* How to open it—the exordium.

— *The places.*] The sedes argumenti, or parts of the libel from which the arguments were taken, and on which they were grounded, were called loci—so that they not only dictated to Celsus how to open a cause, but how to argue and manage it.

245. *The Tyrian rugs, &c.*] Women had the impudence to practise fencing, and to anoint themselves with the ceroma, or wrestler's oil—like them they put on the endromidæ, or rugs, after their exercise, to keep them from catching cold; but, to shew their pride, they were dyed in Tyrian purple.

246. *The wounds of the stake.*] This was the exercise of the palaria, used by the soldiers at their camp, but now practised by impudent women. The palus was a stake fixed in the ground, about six feet high, at which they went through all the fencer's art, as with an enemy, by way of preparation to a real fight.

247. *She hollows, &c.*] By fencing at this post they wore hollow places in it, by the continual thrusts of their weapons against it, which were swords made of wood, with which the soldiers and prize-fighters practised the art of fencing, (as we do now with foils,)—these were used by these masculine ladies.

— *And provokes with the shield.*] Presenting their shields to the post as to a real enemy, and as if provoking an attack.

248. *Fills up all her parts.*] Omnes implet numeros.—This phrase may be understood—“goes through all the motions incident to the exercise.”

249. *The Flóralian trumpet.*] The Flóral games, which were

Prepared to dictate to Celsus, the beginning, and the places.

The Tyrian rugs, and the female ceroma, 245

Who knows not? or who does not see the wounds of the stake,
Which she hollows with continual wooden-swords, and provokes
with the shield?

And fills up all her parts; altogether a matron most worthy

The Flóralian trumpet; unless she may agitate something more

In that breast of hers; and be prepared for the real theatre. 250

What modesty can an helmeted woman shew,

Who deserts her sex, and loves feats of strength? yet she herself

Would not become a man: for how little is our pleasure!

What a fine shew of things, if there should be an auction of your
wife's,

Her belt, her gauntlets, and crests, and the half covering 255

Of her left leg? or, if she will stir up different battles,

celebrated in honour of the goddess Flora, were exhibited by harlots with naked impudence, who danced through the streets to the sound of a trumpet.

250. *In that breast of hers.*] Unless she carry her impudence into another channel, and, by these preparations, mean seriously to engage upon the theatre; otherwise one should think that she was preparing to enter the lists with the naked harlots in the feasts of Flora.

251. *An helmeted woman.*] Who can so far depart from the decency and modesty of her sex as to wear an helmet.

252. *Feats of strength.*] Masculine exercises.

253. *How little is our pleasure.*] In intrigues, comparatively with that of the women—therefore, though such women desert their sex, yet they would not change it.

254. *What a fine shew of things, &c.*] *Decus rerum*—how creditable—what an honour to her husband and family, to have a sale of the wife's military accoutrements, and the whole inventory to consist of nothing but warlike attire!

255. *Her belt.*] *Balteus* signifies the sword-belt worn by soldiers and prize-fighters.

— *Her gauntlets.*] A sort of armed glove to defend the hand.

— *Crests.*] The crests which were worn on the helmets, made of tufts of horse-hair, or plumes of feathers.

— *The half covering, &c.*] The buskin, with which the lower part of the left leg was covered, as most exposed; as in those days the combatants put forth the left leg when they engaged an enemy, and therefore armed it half-way with a stout buskin to ward off the blows to which it was liable—the upper part was covered by the shield. So Farnaby, and Jo. Britannicus. But this seems contrary to what VIRGIL says, *Æn.* vii. l. 689, 90, of the Hernicians:

— *Vestigia nuda sinistri*

Instituère pedis; crudus tegit altera pero.

256. *If she will stir up, &c.*] If, instead of the exercises above

Prælia, tu felix, ocreas vendente puellâ.

Hæ sunt, quæ tenui sudant in cyclade, quarum

Delicias et panniculus bombycinus urit.

Aspice, quo fremitu monstratos perferat ictus;

260

Et quanto galeæ curvetur pondere; quanta

Poplitibus sedeat: quam denso fascia libro;

Et ride, scaphium positis cum sumitur armis.

Dicite vos neptes Lepidi, cæcive Metelli,

Gurgitis aut Fabii, quæ ludia sumpserit unquam

265

Hos habitus? quando ad palum gemat uxor Asylli?

Semper habet lites, alternaque jurgia lectus,

described, she chooses other kinds of engagements, as those of the Retiarii or Mirmillones, who wore a sort of boots on their legs, it would, in such a case, make you very happy to see your wife's boots set to sale.

257. *These are the women, &c.*] He here satirizes the women, as complaining under the pressure of their light women's attire, and yet, when loaded with military arms, were very contented. In short, when they were doing wrong, nothing was too hard for them; but when they were doing right, every thing was a burden. See before, l. 94.—102.

259. *Burns.*] Juvenal, in the preceding line, says that they sweat in a thin mantle, cyclade (made perhaps of light linen)—but here, that they complain they are quite on fire if they have a little silk on. Delicias means, lit. delights—by which we may understand their persons, in which they delighted, and which were also the delights of men—*q. d.* their charms.

260. *With what a noise.*] By this it should seem probable, that the custom of making their thrusts at the adversary, with a smart stamp of the foot, and a loud—"Hah"—was usual, as among us. These seem alluded to here, as instances of the indelicacy of these female fencers.

— *She can convey.*] Perfero—signifies to carry, or convey to a designed person or place—hence, perferre ictus may be a technical expression for a fencer's making his thrust, by which he conveys the hit or stroke to his adversary.

— *The shewn hits.*] Monstratos ictus—*i. e.* the artificial hits which have been shewn her by the fencing-master who taught her.

261. *How great.*] How firmly—how dexterously—with what an air.

262. *On her hams.*] She squats upon her hams, to avoid the blow which is made at her.

— *Her swathe, &c.*] Fascia—signifies a swathe, band, or roller, which the men used on their thighs and legs, instead of breeches, AINSW. Such, on these occasions, were worn by these women.

— *A fold.*] Libro—quasi volumine. They could complain when dressed like women, though in the thinnest attire; but when they engaged in these indecent and improper exercises, nothing was thought cumbersome.

Happy you, your wench selling her boots.

These are the women who sweat in a thin gown, whose

Delicate bodies even a little piece of silk burns.

Behold, with what a noise she can convey the shewn hits, 260

And with what a weight of helmet she can be bent; how great

She can sit on her hams: her swathe with how thick a fold:

And laugh, when, her arms laid down, a female head-dress is taken.

Say, ye grand-daughters of Lepidus, or of blind Metellus,

Or Fabius Gurges, what actress ever took 265

These habits? when would the wife of Asyllus groan at a post?

The bed has always strifes, and alternate quarrels,

263. *Female head-dress.*] Scaphium.—From this seems derived the Fr. *escossion*, which Boyer explains by *coiffure de tête pour des femmes*—hence, perhaps, Engl. *coif*. See ANSW. Scaphium—and Marshal in loc.

— *Is taken.*] Sumitur.—*i. e.* When the lady puts off her heavy helmet, (l. 261.) and takes, *i. e.* puts on, her coif, or female head-dress, thus changing from the appearance of a fierce gladiator to that of a delicate female, the sight must be highly ridiculous;—ride, laugh—*q. d.* aspice et ride.—Comp. l. 260.

264. *Ye grand-daughters of Lepidus.*] The poet here intimates how much worse the women were grown, since the days of the great men here mentioned, who brought up their daughters to imitate their own severe and grave manners; not to expose themselves, like the women in more modern times; and, doubtless, it may be supposed, that the daughters of these respectable persons brought up theirs as they had been educated themselves.

By Lepidus is here meant—Æm. Lepidus, who was chosen by the censors chief of the senate—he was twice consul, *pont. maximus*, and colleague with Fulvius Flaccus, as censor.

— *Blind Metellus.*] Who, when the temple of Vesta was on fire, lost his eyes in saving the palladium from the flames. See sat. iii. l. 139, and note.

265. *Fabius Gurges.*] The son of Q. Fabius the censor; he fined some matrons for the crime of adultery, and with the money built a temple to Venus.—He was very extravagant when young, and his expenses almost swallowed up his fortune—hence he was named Gurges; but he afterwards grew sober, frugal, and an example of virtue.

— *What actress, &c.*] Ever had so much impudence as to habit and exercise herself in the manner these matrons do? See l. 104, and note.

266. *The wife of Asyllus.*] Asyllus was a famous gladiator and prize-fighter; but when did his wife ever behave as these ladies do, fencing at a post, habited like men, and pushing at the mark with the same noise as the men make?

267. *The bed, &c.*] Here the poet touches on what we call a curtain-lecture.

In quo nupta jacet: minimum dormitur in illo.
 Tunc gravis illa viro, tunc orbâ tigride pejor,
 Cum simulat gemitus occulti conscia facti, 270
 Aut odit pueros, aut fictâ pellice plorat
 Uberibus semper lachrymis, semperque paratis
 In statione suâ, atque expectantibus illam,
 Quo jubeat manare modo: tu credis amorem;
 Tu tibi tunc, curruca, places, fletumque labellis 275
 Exsorbes; quæ scripta, et quas lecturè tabellas,
 Si tibi zelotypæ retegantur serinia mœchæ!
 Sed jacet in servi complexibus, aut equitis: dic,
 Dic aliquem, sodes hïc, Quintiliane, colorem.
 Hæremus: dic ipsa: olim convenerat, inquit, 280
 Ut faceres tu quod vellès; necnon ego possem
 Indulgere mihi: clames licet, et mare cœlo
 Confundas, homo sum. Nihil est audacius illis
 Deprensus: iram atque animos a crimine sununt.
 Unde hæc monstra tamen, vel quo de fonte requiris? 285

269. *A bereaved tigress.*] A tigress robbed of her whelps, than which nothing can be supposed more fierce and terrible. Comp. Prov. xvii. 12. Hos. xiii. 8.

270. *Of an hidden fact.*] Some secret adultery of her own—in this case she pretends some charge against her husband of the like kind.

271. *Hates the servants.*] Pueros—pretends to be angry at them as having misbehaved towards her, or perhaps as privy to their master's amours.

— *A mistress being pretended.*] Pretends that her husband keeps some other woman.

273. *In their station, &c.*] A metaphor taken from the order in which soldiers stand ready to obey the commands of their officers—so her tears wait upon her will, and flow as, and when, she pleases.

— *Waiting for her, &c.*] Entirely attending her pleasure—waiting her direction.

274. *You think it love—*] That it is all out of pure fondness and concern for you.

275. *Hedge-sparrow.*] The poor cuckold, Juvenal calls curruca, or hedge-sparrow, because that bird feeds the young cuckows that are laid in its nest. So the cuckold must bring up other people's children.

— *Suck up the tears.*] Kiss them off her cheeks, and please yourself with thinking that all this is from her passion for you.

276. *What writings, &c.*] What a fine discovery of billets-doux and love-letters would be made, if the cabinet of this strumpet were to be opened, who all this while is endeavouring to persuade you that she is jealous of you, and that she grieves as an innocent and injured woman.

In which a wife lies: there is little sleep there.

Then she is grievous to her husband, then worse than a bereaved tigress,

When, conscious of an hidden fact, she feigns groans, 270

Or hates the servants, or, a mistress being pretended, she weeps

With ever fruitful tears, and always ready

In their station, and waiting for her,

In what manner she may command them to flow: you think (it) love—

You then, O hedge-sparrow, please yourself, and suck up the tears 275

With your lips: what writings and what letters would you read

If the desks of the jealous strumpet were opened!—

But she lies in the embraces of a slave, or of a knight; “Tell,

“Tell us, I pray, here, Quintilian, some colour.”—

“We stick fast:”—“say yourself:” “formerly it was agreed,” says she, 280

“That you should do what you would; and I also might

“Indulge myself: though you should clamour, and confound

“The sea with heaven, I am a woman.” Nothing is more bold

Than they are when discovered; they assume anger and courage from their crime.

Do you ask—whence these monstrous things, or from what source? 285

278. *She lies in the embraces, &c.*] Suppose her actually caught in the very act.

279. *Tell us, Quintilian, some colour.*] O thou great master of language and oratory, tell us, if you can, some colour of an excuse for such behaviour. See sat. vii. 155.

280. *We stick fast.*] Even Quintilian himself is at a loss. “We orators (Quintilian is supposed to answer) have nothing to say in excuse for such a fact.”

— *Say yourself.*] Though none other could attempt to excuse or palliate such actions, yet women have impudence and presence of mind enough to find some method of answering—“So pray, madam, let us hear what you can say for yourself.”

283. *I am a woman.*] Homo sum.—Homo is a name common to us both, and so are the frailties of human nature; hence, having agreed mutually to do as we liked, you have no right to complain.—Though you should bawl your heart out, and turn the world topsy-turvy, I can say no more. Comp. sat. ii. 25, and note.

284. *Anger.*] To resent reproofs.

— *Courage.*] To defend what they have done.

So that, though, while undiscovered, they may affect a decent appearance, yet, when once discovered, they keep no measures with decency, either as to temper or behaviour.

285. *Do you ask whence, &c.*] The poet is now about to trace

Præstabat castas humilis fortuna Latinas
 Quondam, nec vitiis contingi parva sinebat
 Tecta labor, somnique breves, et vellere Tusco
 Vexatæ, duræque manus, ac proximus urbi
 Hannibal, et stantes Collinâ in turre mariti. 290
 Nunc patimur longæ pacis mala: sævior armis
 Luxuria incubuit, victumque ulciscitur orbem.
 Nullum crimen abest, facinusque libidinis, ex quo
 Paupertas Romana perît: hinc fluxit ad istos
 Et Sybaris colles, hinc et Rhodos, atque Miletos, 295
 Atque coronatum, et petulans, madidumque Tarentum.
 Prima peregrinos obscæna pecunia mores
 Intulit, et turpi fregerunt secula luxu
 Divitiæ molles. Quid enim Venus ebria curat?
 Inguinis et capitis quæ sint discrimina, nescit; 300
 Grandia quæ mediis jam noctibus ostrea mordet,

the vice and profligacy of the Roman women to their true source—viz. the banishment of poverty, labour, and industry, and the introduction of riches, idleness, and luxury. So the prophet Ezek. xvi. 49, concerning the profligacy of the Jewish women.

288. *Short of sleep.*] Up early and down late, as we say.

— *The Tuscan fleece.*] The wool which came from Tuscany, which was manufactured at Rome by the women.

289. *Hannibal very near the city, &c.*] This great Carthaginian general marched his army so nigh to Rome, that he encamped it within three miles of the city, which obliged the citizens to keep constant guard.

290. *The Colline tower.*] One of the gates of Rome was on an hill, and therefore called Porta Collina—here was probably some tower or other fortification, which, when an enemy was near, was garrisoned by the Roman people, some of which were constantly on duty. This made them sober and diligent.

292. *Hath invaded us.*] Incubuit. So Hor. lib. i. od. iii. l. 30, 1.

Nova sebrum terris incubuit cõhors.

— *Avenges the conquer'd world.*] Luxury, by destroying the manners of the Romans, plunged them into miseries, which might be truly said to revenge the triumphs of the Roman arms over the rest of the world.

293. *No crime is absent, &c.*] The banishment of poverty occasioned also the banishment of that hardiness, plainness, and simplicity of living, for which the ancient Romans were remarkable; and this was the occasion of their introducing the vices of many of those countries which they had conquered, till every species of profligacy and lewdness overspread the city. Sat. ix. 131—3. As it follows—

294—5. *Hence flowed to these hills, &c.*] *i. e.* The seven hills of Rome, on which the city was built—here put for the city itself, or rather for the people.

An humble fortune rendered the Latin women chaste
Formerly, nor did labour suffer their small houses
To be touched with vices; short of sleep, and with the Tuscan
fleece

Their hands chafed and hard, and Hannibal very near the city,
And their husbands standing in the Colline tow'r. 290

Now we suffer the evils of a long peace; more cruel than arms,
Luxury hath invaded us, and avenges the conquer'd world.

No crime is absent, or foul deed of lust, since
Roman poverty was lost. Hence flow'd to these
Hills, Sybaris, hence Rhodes too, and hence Miletus, 295

And the crowned, and petulant, and drunken Tarentum.

Filthy money foreign manners first

Brought in, and soft riches weakened the ages with

Base luxury. For what does a drunken woman regard?

She knows not the difference between her top and bottom. 300

She who eats large oysters at midnights,

295. *Sybaris.*] A city of Calabria, so addicted to pleasure and effeminacy, as to become proverbial.

— *Rhodes—Miletus (or Malta).*] Were equally famous for lewdness and debauchery. See sat. iii. 69—71; and sat. viii. l. 113.

296. *Tarentum.*] A city of Calabria.

— *Crowned.*] Alluding to the garlands and chaplets of flowers which they put on at their feasts.

— *Petulant.*] The poet here alludes, not only to the insolence with which they refused to restore some goods of the Romans, which they had seized in their port, but also to their having sprinkled urine on one of the ambassadors which the Romans sent to demand them.

— *Drunken.*] This may either allude to their excessive drinking, for sometimes *madidus* signifies drunk; or to their wetting or moistening their hair with costly ointments. See HOR. ode iii. lib. ii. l. 13, et al. This piece of luxury, Juvenal here seems to insinuate, was adopted by the Romans from the people of Tarentum, and was one of the delicacies of the Romans at their feasts and convivial meetings.

297. *Filthy money.*] *Obscena pecunia*—so called, because of its defilement of the minds of the people, by inviting them to luxury, and of the obscene and vile purposes to which it is applied.

298. *Soft riches.*] *Molles divitiæ*—because the introducers of softness and effeminacy of all kinds.

299. *A drunken woman.*] Lit. a drunken *Venus*—*q. d.* a woman adding drunkenness to lewdness.

300. *She knows not, &c.*] Whether she stands on her head or her heels, as the saying is.

301. *Who eats large oysters.*] Which were reckoned incentives to lewd practices.

Cum perfusa mero spumant unguenta Falerno,
 Cum bibitur conchâ, cum jam vertigine tectum
 Ambulat, et geminis exurgit mensa lucernis.
 I nunc, et dubita quâ sorbeat aëra sannâ 305
 Tullia ; quid dicat notæ Collacia Mauræ ;
 Maura Pudicitiae veterem cum præterit aram.
 Noctibus hic ponunt lecticas, micturiunt hic ;
 Effigiemque Deæ longis siphonibus implent ;
 Inque vices equitant, ac lunâ teste moventur : 310
 Inde domos abeunt. Tu calcas, luce reversâ,
 Conjugis urinam, magnos visurus amicos.
 Nota Bonæ secreta Deæ, cum tibia lumbos
 Incitat ; et cornu pariter, vinoque feruntur
 Attonitæ, crinemque rotant, ululantque Priapi 315
 Mænades : ô quantus tunc illis mentibus ardor
 Conçubitûs ! quæ vox saltante libidine ! quantus
 Ille meri veteris per crura madentia torrens !
 Lenonum ancillas positâ Laufella coronâ
 Provocat, et tollit pendentis præmia coxæ : 320

302. *When ointments mixed, &c.*] To such a pitch of luxury were they grown, that they mixed these ointments with their wine, to give it a perfume. See l. 155, and l. 418.

— *Foam.*] From the fermentation caused by the mixture.

303. *Drinks out of a shell.*] The shell in which the perfume was kept. So conchâ is sometimes to be understood.—See Hor. lib. ii. ode vii. l. 22—3.

Or it may mean, here, some large shell, of which was made (or which was used as) a drinking cup : but the first sense seems to agree best with the preceding line.

304. *Walks round, &c.*] When a person is drunk, the house, and every thing in it, seems to turn round.

— *With double candles.*] The table seems to move upwards, and each candle appears double.

305. *Go now.*] After what you have heard, go and doubt, if you can, of the truth of what follows.

— *With what a scoff, &c.*] With what an impudent scoff she turns up her nose, in contempt of the goddess, mentioned l. 307—9.

306. *What Collacia may say, &c.*] What a filthy dialogue passes between the impudent Collacia and her confidant Maura. These two, and Tullia above mentioned, were probably well-known strumpets in that day.

307. *The old altar, &c.*] Chastity had an altar, and was long worshipped as a goddess, but now despised and affronted by the beastly discourses and actions of these women.

308. *Here they put their sedans, &c.*] When they went on these nightly expeditions, they ordered their chairs to be set down here for the purpose. See sat. i. l. 32, and note ; and this sat. l. 91, note.

310. *The moon being witness.*] Diana, the goddess of chastity, in

When ointments, mixed with Falernan wine, foam,
 When she drinks out of a shell, when now, with a whirl, the house
 Walks round, and the table rises up with double candles.
 Go now, and doubt with what a scoff Tullia sups up. 305
 The air; what Collacia may say to her acquaintance Maura,
 When Maura passes by the old altar of Chastity.
 Here they put down their sedans o' nights, here they stain
 And defile the image of the goddess, and each other,
 With their impurities, the moon being witness. 310
 Thence they go away home. You tread, when the light returns,
 In the urine of your wife, as you go to see your great friends.
 The secrets of the good goddess are known, when the pipe the
 loins
 Incites; and also with the horn, and with wine, the Mænads of
 Priapus
 Are driven, astonished, and toss their hair and howl. 315
 O what unchaste desires in their minds are raised!
 What a voice do they utter forth! how great
 A torrent of filthiness flows all about them.
 Laufella proposes a prize among the most impudent strumpets,
 And, in the impure contention, obtains the victory: 320

heaven was called Phœbe, the moon, the sister of Phœbus, or the sun. So that this circumstance greatly heightens and aggravates their crimes, and shews their utter contempt of all modesty and chastity.

312. *Of your wife.*] This is argumentum ad hominem, to make Ursidius the less eager to marry.

— *To see your great friends.*] People went early in the morning to the levees of their patrons. See sat. iii. 127—30, and sat. v. 76—9.

313. *The secrets of the good goddess.*] Secreta—the secret rites—i. e. the profanation and abuse of them by these women; these are now notorious. See before, sat. ii. l. 86, and note.

313—14. *The pipe—horn—*] These rites were observed with music and dancing, which, among these abandoned women, served to excite the horrid lewdness mentioned afterwards. See sat. ii. l. 90.

314. *Mænads of Priapus.*] Mænades Priapi.—The Mænades were women sacrificers to Bacchus; called Mænades, from the Gr. *μανιαί*, to be mad—for so they appeared by their gestures and actions. Thus, these women, from their horrid acts of lewdness, might well be called the Mænades, or mad votaries of the obscene Priapus.

— *With wine, &c.*] All these circumstances were observable in the Mænades, in their frantic worship of Bacchus.

316. *O what unchaste desires, &c.*] This, and the following lines down to l. 333, exhibit a scene of lewdness, over which I have drawn the veil of paraphrase, in the words principally of a late ingenious translator.

Ipsa Medullinæ frictum crissantis adorat.
 Palmam inter dominas virtus natalibus æquat.
 Nil tibi per ludum simulabitur, omnia fient
 Ad verum, quibus incendi jam frigidus ævo
 Laomedontiades, et Nestoris hernia possit. 325
 Tunc prurigo moræ impatiens: tunc fœmina simplex;
 Et pariter toto repetitus clamor ab antro:
 Jam fas est, admitte viros: jam dormit adulter?
 Illa jubet sumpto juvenem properare cucullo:
 Si nihil est, servis incurritur: abstuleris spem 330
 Servorum, veniet conductus aquarius: hic si
 Quæritur, et desunt homines; mora nulla per ipsam,
 Quo minus imposito clunem submittat asello.
 Atque utinam ritus veteres, et publica saltem
 His intacta malis agerentur sacra: sed omnes 335
 Noverunt Mauri, atque Indi, quæ psaltria penem
 Majorem, quam sint duo Cæsaris Anticatones,
 Illuc, testiculi sibi conscius unde fugit mus,
 Intulerit; ubi velari pictura jubetur,
 Quæcunque alterius sexûs imitata figuram est. 340
 Et quis tunc hominum contemptor numinis? aut quis
 Sympuvium ridere Numæ, nigrumque catinum,
 Et Vaticano fragiles de monte patellas
 Ausus erat? sed nunc ad quas non Clodius aras?

325. *Priam.*] The last king of Troy; he lived to a great age, and was slain by Pyrrhus at the siege of that city. Priam was the son of Laomedon; hence he is called Laomedontiades.

— *Nestor.*] King of Pylos; he is said to have lived three ages, and to have had an hernia, or rupture.

327. *The den.*] Antrum is a den, or cave, or privy lurking-place.—Such, no doubt, was chosen by these abandoned women to meet in.

329. *Hood.*] —l. 118, note, to disguise him.

336. *What singing wench, &c.*] This, as plainly appears from what follows, alludes to P. Clodius, who, under the disguise of a singing-girl, in order to get at Pompeia, Cæsar's wife, went into the house of Cæsar, where the women were celebrating the rites of the Bona Dea. See a full account of this, *ANT. Univ. Hist.* vol. xiii. p. 145—7, and note b.

— *The Moors and Indians.*] The inhabitants of the western and eastern parts of the world—*q. d.* This transaction of Clodius was public enough to be known all the world over.

337. *Anticatos of Cæsar.*] J. Cæsar, to reflect on the memory of Cato Major, wrote two books, which he called Anti-Catos; and when they were rolled up in the form of a cylinder, as all books then were, they made a considerable bulk.

341. *Who of men was then, &c.*] While the rites of the Bona Dea

She is all in rapture when Medullina acts her part.
 The more vile, the more honour they obtain.
 Nothing is feigned, all things are done
 To the truth, by which might be fired, now cold with age,
 Priam, and the hernia of Nestor. 325
 Then their situation makes them impatient: then the woman is un-
 disguised,
 And a clamour is repeated together thro' all the den:
 "Now 'tis right, admit the men: is the adulterer asleep already?"
 She bids a youth hasten, with an assumed hood:
 If there be none, she rushes on slaves: if you take away the
 hope 330
 Of having slaves, let an hired water-bearer come: if he
 Be sought, and men are wanting, there's no delay thro' her,
 That she cannot prostitute herself to an ass.
 I could wish the ancient rites, and the public worship,
 Might at least be observed untouched by these evils: but all 335
 The Moors, and Indians, know what singing wench brought
 A stock of impudence, more full than the two Anticatos of Cæsar,
 Thither, from whence a mouse flieth, conscious that he is a male;
 Where every picture is commanded to be cover'd,
 Which imitates the figure of the other sex. 340
 And who of men was then a despiser of the deity? or who
 Dared to deride the wooden bowl of Numa, and the black dish,
 And the brittle ware from the Vatican mount?
 But now at what altars is there not a Clodius?

were observed with such decency and purity as are hinted at in the preceding lines, where was there a man to be found hardy enough to act in contempt of the goddess?

342. *The wooden bowl of Numa.*] Numa was the second king of the Romans; he instituted many religious orders, and among the rest that of the vestals, who were the appointed priestesses of the Bona Dea: these were obliged, by vow, to chastity, which, if they violated, they were buried alive. The sympuvium was a wooden, or, according to some, an earthen bowl, used in their sacrifices by the institution of Numa. See an account of the vestals, KENNETT, Ant. book ii. part ii. chap. 6.

— *The black dish.*] Some other of the sacrificial implements.

343. *From the Vatican mount.*] Vessels made from the clay of this hill, which were also used in the sacrifices, and held formerly in the highest veneration.

344. *At what altars, &c.*] However these rites were venerated in times past, so that no man, but the debauched and impudent Clodius, would have violated them by his presence, yet, so depraved are mankind grown, just such as he was are now every day to be found, and who shew their impieties at every altar.

Audio quid veteres olim moneatis amici : 345
 Pone seram, cohibe. Sed quis custodiet ipsos
 Custodes? cauta est, et ab illis incipit uxor.
 Jamque eadem summis pariter minimisque libido;
 Nec melior, silicem pedibus quæ conterit atrum,
 Quam quæ longorum vehitur cervice Syrorum. 350
 Ut spectet ludos, conduit Ogulnia vestem,
 Conduit comites, sellam, cervical, amicas,
 Nutricem, et flavam, cui det mandata, puellam.
 Hæc tamen, argenti superest quodcunque paterni,
 Lævibus athleticis, ac vasa novissima donat. 355
 Multis res angusta domi est: sed nulla pudorem
 Paupertatis habet; nec se metitur ad illum,
 Quem dedit hæc, posuitque modum. Tamen utile quid sit,
 Prospiciunt aliquando viri; frigusque, famemque,

345. *I hear, &c.] q. d.* I know what the friends of a man that had such a wife would have advised in old times, when they might, perhaps, have found somebody that they might have trusted; they would have said—"Lock her up—confine her—don't let her go—abroad—set somebody to watch—appoint a keeper to guard her." I answer, this might have succeeded then, but, in our more modern times, who will ensure the fidelity of the people that are to guard her? Now all are bad alike—therefore, whom shall we find to watch the keepers themselves?

347. *Is sly, &c.]* And will watch her opportunity to tamper with the very people you set to watch her; she will bribe them over to her designs—these she will begin with first.

348. *And now.]* Now-a-days all are corrupt alike, from the highest to the lowest of them.

349. *Wears out the black flint, &c.]* Who tramps the streets on foot.

350. *Who is carried, &c.]* In her chair on the shoulders of two Syrian slaves, the tallest and stoutest of which were always selected for this purpose. *Cervix* signifies the hinder part of the neck, and sometimes the shoulders. *ANSW.* This is the most natural interpretation of the word in this place. See sat. i. 64; sat. iii. 240, and note.

351. *May see plays.]* May go to the public theatres.

— *Hires a garment.]* Something finer than she has of her own.

352. *Attendants.]* Waiting-women to attend her.

— *A chair.]* Sellam.—This may mean a seat at the theatre, as well as a chair to be carried thither.

— *A pillow.]* Or cushion to lean upon, like other fine ladies.

— *Female friends.]* Who may appear as her clients and dependents.

353. *A nurse.]* The rich and noble had always, among their female servants, a woman whose business it was to look after their

I hear what ancient friends would formerly advise. 345
 Put a lock—restrain her. But who will keep her very
 Keepers? your wife is sly, and begins from these.
 And, now-a days, there is the same lust in the highest and in the
 lowest.

Nor is she better who wears out the black flint with her foot,
 Than she who is carried on the shoulders of tall Syrians. 350

That she may see plays, Ogulnia hires a garment,
 She hires attendants, a chair, a pillow, female friends,
 A nurse, and a yellow-haired girl to whom she may give her com-
 mands.

Yet she, whatever remains of her paternal money,
 And her last plate, gives to smooth wrestlers. 355

Many are in narrow circumstances: but none has the shame
 Of poverty, nor measures herself at that measure
 Which this has given, and laid down. Yet what may be useful
 Sometimes men foresee; and cold and hunger, at length

children. Ogulnia, to exhibit this piece of expense, had such a one
 in her suite when she went into public, and was foolish enough to
 hire some woman for the purpose.

353. *A yellow-haired girl.*] Shining yellow hair was reckoned a
 great beauty, insomuch that *flava puella* is equal to *pulchra puella*.—
 So HOR. lib. ii. ode iv. l. 14.

Phyllidis flavæ decorant parentes.

And again, lib. iii. ode ix. l. 19.

Si flava excutitur Chloë.

— *To whom she may give her commands.*] As to her confi-
 dante, imparting some message, perhaps, to her gallant.

355. *Gives to smooth wrestlers.*] The end of all is, that,
 after her vanity and folly are gratified, by an expensive appearance
 which she can't afford, she spends the very last shilling to gratify
 her passion for young and handsome wrestlers. By the epithet
læves, smooth—we may understand that the wrestlers, in order to
 engage the affections of the women by their appearance, plucked
 off the hairs of their beards to make their faces smooth, and to give
 them an appearance of youth. It was the fashion for the ladies to
 be very fond of performers on the stage, such as actors, wrestlers,
 &c. See the story of Hippia, in this satire, l. 82—113.

356. *None has the shame, &c.*] No woman dreads the disgrace
 of reducing herself to poverty by her extravagance, or is possessed
 of that modest frugality which should attend narrow circumstances.

357. *Measures herself, &c.*] Metaph. from ascertaining the quan-
 tity of things by measure.

358. *Which this has given, &c.*] However poor a woman may
 be, yet she never thinks of proportioning her expenses to her cir-
 cumstances, by measuring what she can spend by what she has.

Formicâ tandem quidam expavêre magistrâ. 360
 Prodigâ non sentit pereuntem sœmina censum :
 At velut exhaustâ fedivivus pullulet arcâ
 Nummus, et e pleno semper tollatur acervo,
 Non unquam reputat, quanti sibi gaudia constant.
 Sunt quas eunuchi imbelles, ac mollia semper 365
 Oscula delectent, et desperatio barbæ,
 Et quod abortivo non est opus. Illa voluptas
 Summa tamen, quod jam calidâ matura juventâ
 Inguina traduntur medicis, jam pectine nigro.
 Ergo expectatos, ac jussos crescere primum 370
 Testiculos, postquam cœperunt esse bilibres,
 Tonsoris damno tantum rapit Heliiodorus.
 Conspicius longe, cunctisque notabilis intrat
 Balnea, nec dubie custodem vitis et horti
 Provocat, a dominâ factus spado : dormiat ille 375
 Cum dominâ : sed tu jam durum, Posthume, jamque
 Tondendum eunucho Bromium committere noli.
 Si gaudet cantu, nullius fibula durat
 Vocem vendentis Prætoribus. Organa semper
 In manibus : densi radiant testudine totâ 380
 Sardonyches : crispo numerantur pectine chordæ,
 Quo tener Hedymeles operam dedit : hunc tenet, hoc se

360. *Taught it by the ant.*] Which is said to provide, and to lay up in summer, against the hunger and cold of the winter. See Hor. sat. i. lib. i. l. 33—8.

365. *There are some.*] The poet, here, is inveighing against the abominable lewdness of the women, in their love for eunuchs—but, for decency's sake, let us not enter into the paragraph above translated, any farther than the translation, or rather paraphrase, in which it is left, must necessarily lead us.

375. *Keeper of the vines and gardens.*] *i. e.* Priapus.

378. *No public performer, &c.*] Literally—the button of none selling his voice to the prætors. The prætors gave entertainments to the people at their own expense, and, among others, concerts of music; the vocal parts of which were performed by youths, who hired themselves out on these occasions, and who, to preserve their voices, had clasps or rings put through the prepuce, in order to prevent their intercourse with women, which was reckoned injurious to their voice—these rings were called fibulæ—but the musical ladies were so fond of these people, that they made them sing so much as to hurt their voices, inasmuch that they received no benefit from the use of the fibulæ.

We read supr. l. 73. of some lewd women who loosed this button, or ring, from the singers, for another purpose, for which they were at great expense. See l. 73, and note.

379. *The musical instruments, &c.*] Organum—seems a general

Some have fear'd; being taught it by the ant. 360

A prodigal woman does not perceive a perishing income:
But, as if money reviving would increase in the exhausted chest,
And would always be taken from a full heap,
She never considers how much her pleasures cost her.

There are some weak eunuchs, and their soft kisses 365

Will always delight, and the despair of a beard,
Also that there is no need of an abortive. But that
Pleasure is the chief, that adults, now in warm youth,
Are deliver'd to the surgeons, now bearing signs of puberty.

Heliodorus, the surgeon, performs the operation 370

When all is full grown, all but the beard,
Which is the barber's loss only.

Afar off conspicuous, and observable by all, he enters
The baths, nor does this eunuch, made so by his mistress,
Doubtfully vie with the keeper of the vines and gardens: 375

Let him sleep with his mistress: but do you, Posthumus,
Take care how you put your boy Bromius in his power.

If she delights in singing: no public performer
Can keep himself safe. The musical instruments are always
In her hands: thick, on the whole lute, sparkle 380

Sardonyxes: the chords are run over in order with the trembling
quill,

With which the tender Hedymeles perform'd: this she keeps,

name for musical instruments.—*q. d.* If she be a performer herself, she observes no moderation; she does nothing else but play from morning till night.

381. *The sardonyxes.*] The sardonyx is a precious stone, partly the colour of a man's nail, and partly of a cornelian-colour. By this passage it seems that these ladies were so extravagant, as to ornament their musical instruments with costly stones and jewels. Ovid describes Apollo's lyre as adorned with gems and ivory. *Met. lib. ii. l. 167.*

— *The trembling quill.*] They struck the strings sometimes with the fingers, sometimes with a piece of ivory made in form of a quill, which was called pecten. So *VIRG. ÆN. vi. l. 646, 7.*

Obloquitur numeris septem discrimina vocum,
Jamque eadem digitis, jam pectine pulsat eburno.

Crispus here may, like crispans, signify quivering, trembling, from its effect upon the strings, to which it gives, and from them, in a measure, receives, a vibratory motion.

382. *Hedymeles.*] Some famous harper, who was called so from *Gr. ἠδύς*, sweet, and *μελος*, a song. The pecten, or quill, that he made use of, was very highly valued, no doubt, by these fantastical women.

— *Perform'd.*] *Operam dedit*—made use of in playing.

Solatur, gratoque indulget basia plectro.
 Quædam de numero Lamiarum, ac nominis alti,
 Cum farre et vino Janum, Vestamque rogabat, 385
 An Capitolinam deberet Pollio quercum
 Sperare, et fidibus promittere. Quid faceret plus
 Ægrotante viro? medicis quid tristibus erga
 Filiolum? stetit ante aram, nec turpe putavit
 Pro citharâ velare caput; dictataque verba 390
 Portulit, (ut mos est,) et apertâ palluit agnâ.
 Dic mihi nunc, quæso, dic, antiquissime Divûm.
 Respondes his, Jane pater? magna otia cœli:
 Non est, (ut video,) non est, quid agatur apud vos.
 Hæc de comœdis te consulit: illa tragœdum 395
 Commendare volet; varicosus fiet haruspex.
 Sed cantet potius, quam totam pervolet urbem
 Audax, et cœtus possit quam ferre virorum;
 Cumque paludatis ducibus, præsentem marito,
 Ipsa loqui rectâ facie, strictisque manillis. 400

383. *The grateful quill.*] Grato here signifies acceptable—agreeable.—See sat. iii. l. 4.—Plectro, plectrum; as well as pecten, signifies the quill, or other thing with which the strings were stricken, (from Gr. *πλησσω*, to strike.) The poet is setting forth the folly and absurdity of these musical ladies, who preserved as sacred relics, and consoled themselves in the possession of, and even bestowed kisses on, any instruments that had belonged to some admired and favourite performer.

384. *Of the number.*] *i. e.* Of the Lamian name or family.

—*Of the Lamia.*] A noble family whose origin was from Lamus, the king and founder of the city of Formiæ, in Campania.

385. *With meal and wine.*] The usual offering.

—*Janus and Vesta.*] The most ancient and first deities of the Romans.

386. *Pollio.*] Some favourite and eminent musician.

—*The Capitolinian oak.*] Domitian instituted sports in honour of Jupiter Capitolinus, which were celebrated every fifth year; he that came off conqueror was rewarded with an oaken crown.

387. *Promise it to his instrument.*] *i. e.* That he should so perform, as to excel all his competitors.

—*Instrument.*] Fidibus—Fides signifies any stringed instrument—hence our word fiddle.

388. *The physicians being sad.*] Shaking their heads, and giving over their patient.

389. *Her son.*] Filiolum—her little only son.

390. *To veil her head.*] As suppliants did.

—*For a harp.*] *i. e.* An harper. Metonym.

—*Words dictated.*] Some form of prayer prescribed for such occasions.

391. *When the lamb was opened.*] She trembled and grew pale

With this she solaces herself, and indulges kisses to the grateful quill,

A certain lady, of the number of the *Lamiæ*, and of high name,
With meal and wine ask'd Janus and Vesta, 385

Whether Pollio ought for the Capitolinian oak
To hope, and promise it to his instrument. What could she do more
If her husband were sick? what, the physicians being sad, to-
wards

Her little son? she stood before the altar, nor thought it shameful
To veil her head for a harp: and she uttered words dictated, 390
(As the custom is,) and grew pale when the lamb was opened.

"Tell me now, I pray, tell me, O thou most ancient of gods,
"Father Janus, do you answer these? the leisure of heaven is
"great;

"There is not, (as I see,) there is not any thing that is done among
"you.

"This (lady) consults you about comedians: another would re-
"commend 395

"A tragedian: the soothsayer will have swelled legs."

But rather let her sing, than audacious she should fly over the whole
Town, and than she should endure assemblies of men;

And with captains in military attire, in the presence of her husband,
Converse, with an unembarrassed countenance, and with bare
breasts. 400

with anxiety for the event; for, from the appearance and state of
the bowels of the sacrifices, the soothsayers foretold future things.

392. *Most ancient of gods.*] See note above, l. 385.

393. *Do you answer these.*] Such requests of such votaries. —

— *The leisure of heaven is great, &c.*] The gods must surely
have very little to do if they can attend to such prayers, and to such
subjects as fiddlers and actors. Juvenal here, as in other passages,
ridicules the Roman mythology.

396. *The soothsayer.*] Who is forced to stand so often, and for
so long together, while they are offering their prayers.

— *Will have swelled legs.*] With standing at the altar. *Vari-*
cosus signifies having large veins from the swelling of the dropsy—
or from standing long—the blood settling a good deal in the lower
parts, and swelling the veins of the legs.

397. *Audacious.*] In an impudent, bold manner, like a prostitute.

398. *Assemblies of men.*] Suffer herself to be in their company,
and join in free conversation with them.

399. *In military attire.*] *Paludatis*—having on the *paludamen-*
tum, which was a general's white or purple robe, in which he march-
ed out of Rome on an expedition—officers in their regimentals—red
coats, as we should say.

400. *An unembarrassed countenance.*] *Recta facie*—with her
face straight and upright, not turned aside, or held down, at any
thing she saw or heard.

Hæc eadem novit, quid toto fiat in orbe :
 Quid Seres, quid Thraces agant : secreta novercæ,
 Et pueri : quis amet : quis decipiatur edulter.
 Dicet, quis viduam prægnantem fecerit, et quo
 Mense ; quibus verbis concumbat quæque, modis quot. 405
 Instantem regi Armenio, Parthoque Cometem
 Prima videt : famam, rumoresque illa recentes
 Excipit ad portas ; quosdam facit : isse Niphatem
 In populos, magnoque illic cuncta arva teneri
 Diluvio : nutare urbes, subsidere terras, 410
 Quocunque in trivio, cuicumque est obvia, narrat.
 Nec tamen id vitium magis intolerabile, quam quod
 Vicinos humiles rapere, et concidere loris
 Exorata solet : nam si latratibus alti
 Rumpuntur somni ; fustes huc ocyus, inquit, 415
 Afferte, atque illis dominum jubet ante feriri,
 Deinde canem : gravis occursu, teterrima vultu,
 Balnea nocte subit : conchas, et castra moveri
 Nocte jubet ; magno gaudet sudare tumultu :
 Cum lassata gravi ceciderunt brachia massâ, 420

401. *Bare breasts.*] Strictis—literally, drawn out—metaph. from a sword drawn for an attack.

— *Knows what may be doing, &c.*] The poet now inveighs against the sex as gossips and tale-bearers, equally dispersing about public news and private scandal.

402. *The Seres.*] The Seres were a people of Scythia, who, by the help of water, got a sort of down from the leaves of trees, and therewith made a kind of silk.

— *Thracians.*] Were a people of the most eastern part of Europe—these were enemies to the Romans, but at length subdued by them.

— *The secrets of a step-mother, &c.*] Some scandalous story of an intrigue between a step-mother and her son-in law.

403. *Who may love, &c.*] *i. e.* Be in love.—This, and the two following lines, describe the nature of female tittle-tattle, and scandal, very humourously.

406. *Comet threatening, &c.*] Instantem—standing over, as it were, and threatening, as the vulgar notion was, destruction to the Armenians and Parthians, who were enemies to the Romans.

407. *She first sees.*] The poet here ridicules her pretensions to wisdom and foresight.

— *Report.*] Famam—rumour—common talk—scandal.

408. *At the doors.*] Where she stands listening—to have it all at first hand.

— *She makes.*] Invents out of her own head.

— *The Niphates.*] A river of Armenia.

408—9. *Had gone over the people, &c.*] Drowned the inhabitants, and overflowed the country.

This same knows what may be doing all the world over :
 What the Seres and Thracians may be doing : the secrets of a step-
 mother

And her boy : who may love : what adulterer may be deceived : *sc. p. h.*
 She will tell who made a widow pregnant, and in what
 Month : with what language every woman intrigues, and in how many
 ways. 405

The comet threatening the Armenian and Parthian kings
 She first sees : report, and recent rumours,
 She catches up at the doors ; some she makes : that the Niphates had
 gone

Over the people, and that there all the fields were occupied
 By a great deluge : that cities totter, and lands sink, 410
 She tells in every public street, to whomsoever she meets.

Nor yet is that fault more intolerable, than that
 To seize, and slash with whips her humble neighbours,
 Entreated she is wont : for if by barkings her sound
 Sleep is broken ; " Clubs," says she, " hither quickly 415
 " Bring"—and with them commands the master first to be beaten,
 Then the dog. Terrible to be met, and most frightful in countenance,
 She goes by night to the baths : her conchs and baggage she com-
 mands

To be moved by night : she rejoices to sweat with great tumult ;
 When her arms have fallen, tired with the heavy mass, 420

410. *Cities totter—lands sink.*] By earthquakes.

411. *Public street.*] Trivium—signifies a place where three ways meet—a place of common resort.

412. *Nor yet is that fault, &c.*] The poet here shews the pride, impatience, and cruelty of these fine ladies, who, because they happen to be disturbed by the barking of a dog, send out their servants with whips and clubs, ordering them to beat their poor neighbours most barbarously, though they entreat forgiveness, and then fall on the dog.

417. *Terrible to be met, &c.*] Bearing the signs of anger and cruelty in her countenance and aspect.

418. *By night.*] At a late and unseasonable hour. See note on sat. i. 49 ; and on sat. xi. 204. PERS. sat. iii. 4.

— *Her conchs.*] Conchas—may signify boxes, or shells, for ointments, which were used at the baths. See before, l. 303.

— *Baggage.*] Things of various sorts which were used at the baths, which the poet humourously calls castra, from their variety and number—like camp equipage. Metaph.

419. *To be moved.*] To be carried after her. The word moveri is metaphorical, and alludes to the castra.

420. *When her tired arms, &c.*] They that sweated before they bathed, swung two leader masses, or balls, to promote perspiration.

Callidus et cristæ digitos impressit aliptes,
 Ac summum dominæ femur exclamare cœgit;
 (Convivæ miseri interea somnoque fameque
 Urgentur,) tandem illa venit rubicundula, totum
 Cœnophorum sitiens, plenâ quod tenditur urnâ 425
 Admotum pedibus, de quo sextarius alter
 Dicitur ante cibum, rabidam facturus orexim,
 Dum redit, et loto terram ferit intestino.
 Marmoribus rivi properant, aut lata Falernum
 Pelvis olet: nam sic tanquam alta in dolia longus 430
 Deciderit serpens, bibit, et vomit. Ergo miratus *miratus*
 Nauseat, atque oculis bilem substringit opertis.
 Illa tamen gravior, quæ cum discumbere cœpit,
 Laudat Virgilium, perituræ ignoscit Elisæ;
 Committit vates, et comparat; inde Maronem, 435
 Atque aliâ parte in trutinâ suspendit Homerum.
 Cedunt grammatici, vincuntur rhetores, omnis
 Turba tacet: nec causidicus, nec præco loquatur,
 Altera nec mulier: verborum tanta cadit vis;

421. *The anointer.*] Aliptes—so called from ἀλειψω, to anoint. This was some person who attended to anoint the bathers.

423. *Her miserable guests, &c.*] The people who were invited to supper at her house were half starved with hunger, and tired almost to death with expecting her return from the bath, where she staid as if nobody was waiting for her.

424. *Somewhat ruddy.*] Flushed in the face with her exercise at the bath, or, perhaps, from a consciousness of what had happened between her and the aliptes.

425. *A whole flagon, &c.*] Cœnophorum—from οἶνος, wine, and φέρω, to bear or carry. This seems to have been a name for any vessel in which they brought wine, and was probably of a large size.

426. *Another sextary.*] *i. e.* A second—implying that she had drunk off one before. The sextarius held about a pint and an half.

AINSW.
 427. *To provoke an eager appetite.*] Orexim—from ορεξις, an eager desire, quod ab. ορεγομαι, appeto to desire earnestly.

It was usual for the Roman epicures to drink a sort of thin and sharp Falernan wine, (sat. xiii. l. 216.) to make them vomit, before meals, that the stomach, being cleared and empty, might be more sensibly affected with hunger, and thus the party enabled to eat the more. See sat. iv. 67. This wine was called tropes, from τροπῆ, versio.

Bibit ergo tropen, ut vomat.

MART. lib. xii. ep. 83.

428. *Till it returns.*] Is brought up again.

— *With her washed inside.*] The washing of her stomach.

429. *Rivers, &c.*] The wine brought up from her stomach gushes on the marble pavement like a river—or she vomits into a bason, which smells of the wine vomited up from her stomach.

And the sly anointer has played her an unlucky trick,
 By taking unduc liberties with her person,
 (Her miserable guests in the mean time are urged with sleep and hunger,)
 At last she comes somewhat ruddy, thirsting after
 A whole flagon, which, in a full pitcher, is presented, 425
 Placed at her feet : of which another sextary
 Is drunk up before meat, to provoke an eager appetite,
 Till it returns, and strikes the ground with her washed inside.
 Rivers hasten on the pavement, or of Falernan the wide
 Bason smells : for thus, as if into a deep cask a long 430
 Serpent had fallen, she drinks and vomits. Therefore her husband
 Turns sick, and restrains his choler with his eyes covered.

Yet she is more irksome, who, when she begins to sit at table,
 Praises Virgil, and forgives Elisa about to die :
 She matches the poets, and compares them ; then Virgil, 435
 And, on the other part, Homer, she suspends in a scale.
 The grammarians yield, the rhetoricians are overcome,
 All the crowd is silent ; neither lawyer, nor crier, can speak,
 Nor any other woman : there falls so great a force of words :

430—1. *As if a long serpent, &c.*] PLINY, lib. x. c. 72. testifies that serpents are very greedy of wine. His words are—Serpentes, cum occasio est, vinum præcipue appetunt, cum alioque exiguo indigeant potu. But this one should suppose a mere notion, a sort of vulgar error, which, probably, Juvenal means to laugh at.

432. *Restrains his choler.*] The husband, finding himself grow sick at the sight, hides his eyes, that he may not any longer behold what he finds likely to raise his choler, and resentment, which he dares not vent.—Or perhaps—by bilem substringet, we may understand that he keeps himself from vomiting up the bile from his stomach, by no longer beholding his wife in so filthy a situation, and therefore puts his hands before his eyes to cover them.

433. *Yet she is more irksome.*] The poet now inveighs against such of the sex as were pretenders to learning and criticism, and who affected wisdom and eloquence.

434. *Forgives Elisa, &c.*] Finds excuses, and endeavours to justify queen Dido, &c. (called also Elisa, Æn. iv. l. 335.) when she was going to destroy herself for love.

435. *Matches.*] See sat. i. 163, note.

436. *She suspends Homer, &c.*] Runs a parallel between Homer and Virgil, and weighs in her opinion, as in a balance, their several merits.

439. *So great a force of words, &c.*] The poet humourously represents orators and grammarians as quite outdone by this learned lady ; and that her vociferation is such, that neither a common crier, nor a bawling lawyer, nor the company (turba) that surrounds her, can have an opportunity to put in a syllable—such a torrent of words comes from her, that it bears down all before it.

Tot pariter pelves, tot tintinnabula dicas 410
 Pulsari. Jam nemo tubas, nemo æra fatiget,
 Una laboranti poterit succurrere Lunæ.
 Imponit finem sapiens et rebus honestis.
 Nam quæ docta nimis cupit et facunda videri,
 Crure tenus medio tunicas succingere debet, 445
 Cædere Sylvano porcum, quadrante lavari.
 Non habeat matrona, tibi quæ juncta recumbit,
 Dicendi genus, aut curtum sermone rotato
 Torqueat enthymema, nec historias sciât omnes :
 Sed quædam ex libris, et non intelligat. Oâf 450
 Hanc ego, qua repetit, volvitque Palæmonis artem,
 Servatâ semper lege et ratione loquendi,
 Ignotosque mihi tenet antiquaria versus,
 Nec curanda viris Opicæ castigat amicæ
 Verba. Solæcismum liceat fecisse marito. 455

441. *Weary trumpets, &c.*] When the moon was eclipsed, the Romans superstitiously thought that she was under some charms or incantations, against which nothing could prevail but the sound of brass, from trumpets, basons, kettles, &c.

443. *Imposes the end, &c.*] Draws the line, as it were, nicely distinguishing, àfter the manner of the philosophers, on the subject of ethics, defining the honestum, the utile, the pulchrum, and where each begins and ends.

445. *To bind her coats up, &c.*] A lady who affects so much learning, should, doubtless, imitate the philosophers, as well in dress as in discourse, that she may completely resemble them.—The Peripatetic philosophers wore a coat which came no lower than the mid-leg.

446. *An hog of Sylvanus.*] As the philosophers sought groves and retired places, in order to have more leisure for study and contemplation, they sacrificed an hog to Sylvanus, the god of the woods.

Women were not to be present at the solemnity. The poet humourously tells these philosophical ladies, that they ought undoubtedly to have the privilege of sacrificing, as they ranked with philosophers.

— *To wash for a farthing.*] The usual small fee which the poor philosophers paid for bathing.

447. *Let not the matron.*] The poet now satirizes another sort of learned ladies, who affect to be skilled in logic and grammar, inasmuch that they are for ever finding fault with every little irregularity of speech in others.

448. *A method of haranguing.*] Genus dicendi—a particular kind of argumentation—*i. e.* the art of logic.

— *Twist, &c.*] Wind her argument into the small compass of an enthymeme.—Rotato—*i. e.* artfully turned.

449. *The short enthymeme.*] A short kind of syllogism, consist-

You would say, that so many basons, so many bells were struck 440
 Together. Now let nobody weary trumpets, or brass kettles,
 She alone could succour the labouring moon.
 She, a wise woman, imposes the end to things honest.
 Now she who desires to seem too learned and eloquent,
 Ought to bind her coats up to the middle of her leg, 445
 And slay an hog for Sylvanus, and wash for a farthing.

Let not the matron, that joined to you lies by you, have
 A method of haranguing, nor let her twist, with turned discourse,
 The short enthymeme, nor let her know all histories :
 But some things from books, and not understand them. I hate, 450
 Her who repeats, and turns over, the art of Palæmon,
 The law and manner of speaking being always preserved,
 And, an antiquarian, holds forth to me unknown verses,
 And corrects the words of her clownish friend
 Not to be noticed by men. Let it be allowable for her husband to
 have made a solecism. 455

ing only of two propositions, a third being retained in the mind—
 in *ἄνω*, whence the name.

449. *Know all histories.*] Aim or pretend to be a perfect historian.

450. *Some things from books.*] *q. d.* I allow her to have some taste
 for books, and to know a little about them.

— *Not understand them.*] *i. e.* Enter too deeply into them.—
 She should not understand too much.

451. *The art of Palæmon.*] He was a conceited grammarian, who
 said that learning would live and die with him.

452. *The law and manner of speaking, &c.*] The poet means to
 say, that he hates a woman who is always conning and turning over
 her grammar-rules, like a pedant, and placing her words exactly in
 mood and tense.

453. *An antiquarian, &c.*] One who is studious of obsolete words
 and phrases, and so quoting old-fashioned verses, that nobody knows
 any thing of.

454. *Her clownish friend.*] *Opicus*—signifies rude, barbarous,
 clownish—it is derived from the most ancient people of Italy, who
 were called *Opici*, from *ops*, the earth, from which they were said to
 spring. See sat. iii. l. 207.

This learned lady is supposed to be so precise, as to chastise her
 neighbours, if they did not converse in the most elegant modern
 manner, and to find fault with any words which looked like barba-
 risms, such as men would not observe.

455. *To have made a solecism.*] So called from the people of Solos
 or Sola, a city of Cilicia, who were famous for incongruity of speech
 against grammar.

Let her not quarrel with her husband for speaking a little false Latin.

Nil non permittit mulier sibi ; turpe putat nil,
 Cum virides gemmas collo circumdedit, et cum
 Auribus extensis magnos commisit elenchos.
 Intolerabilius nihil est quam fœmina dives.
 Interea fœda aspectu, ridendaque multo 460
 Pane tumet facies, aut pinguia Poppæana
 Spirat, et hinc miseri viscantur labra mariti.
 Ad mœchum veniet lotâ cute : quando videri
 Vult formosa domi ? mœchis foliata parantur ;
 His emitur, quicquid graciles huc mittitis Indi. 465
 Tandem aperit vultum, et tectoria prima reponit :
 Incipit agnosci, atque illo lacte fovetur,
 Propter quod secum comites educit asellas,
 Exul Hyperboreum si dimittatur ad axem.
 Sed quæ mutatis inducitur, atque fovetur 470
 Tot medicaminibus, coctæque siliginis offas
 Accipit, et madidæ ; facies dicetur, an ulcus ?
 Est operæ pretium penitus cognoscere toto

The Soli were a people of Attica, who, being transplanted to Cilicia, lost the purity of their ancient tongue, and became ridiculous to the Athenians for their improprieties therein. CHAMBERS.

457. *Placed green gems.*] Put on an emerald necklace.

458. *Committed, &c.*] Has put ear-rings, made of large oblong pearls, in her ears, which are stretched and extended downwards with the weight of them. See AINSW. Elenchus, No. 2.

459. *Nothing is more intolerable, &c.*] The poet is here satirizing the pride, in dress, and behaviour, of wives who have brought their husbands large fortunes ; which by the laws of Rome, they having a power of devising away by will to whom they pleased, made them insufferably insolent. See l. 139, 40.

461. *Swells with much paste.*] Appears beyond its natural bigness, by a quantity of paste stuck upon it, by way of preserving or improving her complexion. See sat. ii. l. 107.

— *Fat Poppæan.*] Poppæa, the wife of Nero, invented a sort of pomatum to preserve her beauty, which invention bore her name.

462. *Are glued together.*] On kissing her—owing to the viscous quality of the pomatum with which she had daubed her face.

463. *To an adulterer, &c.*] She will wash her face when she is to meet her gallant.

464. *Handsome at home.*] When will she take half these pains to appear handsome in the eyes of her husband ?

— *Perfumes.*] Foliatum was a precious ointment made of spike-nard. Comp. Mark xiv. 3. John xii. 3. Called in Gr. *ναρδον* ; nardus, Lat. The using of this ointment was very expensive.

465. *The slender Indians.*] Thin and lean, from the continual waste of their bodies by the heat of the climate. From India were

There is nothing a woman does not allow herself in ; she thinks nothing base,

When she has placed green gems round her neck, and when

She has committed large pearls to her extended ears :

Nothing is more intolerable than a rich woman.

Mean while, filthy to behold, and to be laugh'd at, her face 460

Swells with much paste, or breathes fat Poppæan,

And hence the lips of her miserable husband are glued together.

To an adulterer she will come with a wash'd skin : when is she

Willing to seem handsome at home ? perfumes are prepared for her

Gallants : for these is bought whatever the slender Indians send
hither. 465

At length she opens her countenance, and lays by her first coverings :

She begins to be known, and is cherish'd with that milk,

On account of which she leads forth with her she-asses her attendants,

If an exile she be sent to the Hyperborean axis.

But that which is cover'd over, and cherish'd with so many changed 470

Medicaments, and receives cakes of baked and wet flour,

Shall it be called a face, or an ulcer ?

It is worth while, to know exactly, for a whole

imported various sweet essences and perfumes, as well as the nard, which the ladies made use of. See Esther ii. 12.

466. *She opens her countenance, &c.*] Takes off the paste, (see l. 461, note,) and washes off the other materials, only smoothing her skin with asses' milk.

— *Her first coverings.*] The plaster or paste.

467. *She begins to be known.*] To look like herself.

— *With that milk, &c.*] The poet alludes here to Poppæa, the wife of Nero, above mentioned, (l. 461.) who, when she was banished from Rome, had fifty she-asses along with her, for their milk to wash in, and to mix up her paste with.

469. *Hyperborean axis.*] The northern pole, (from *υπερ* supra, and *βορεια*, the north) because from thence the north wind was supposed to come.

470—1. *Changed medicaments.*] Such a variety of cosmetics, or medicines for the complexion, which are for ever changing with the fashions or humours of the ladies.

471. *Baked and wet flour.*] Siliginis.—Siligō signifies a kind of grain, the flour of which is whiter than that of wheat ; this they made a kind of poultice or paste of, by wetting it with asses' milk, and then applying it like a moist cake to the face. Offa denotes a pudding, or such like, or paste made with pulse. Also a cake, or any like composition.

472. *A face, or an ulcer.*] Because the look of it, when these cakes or poultices are upon it, is so like that of a sore, which is treated with poultices of bread and milk, in order to assuage and cleanse it, that it may as well be taken for the one as the other.

Quid faciant, agitentque die. Si nocte maritus
 Aversus jacuit, periit libraria, ponunt 475
 Cosmetæ tunicas, tarde venisse Liburnus
 Dicitur, et pœnas alieni pendere somni
 Cogitur : hic frangit ferulas, rubet ille flagello,
 Hic scuticâ : sunt quæ tortoribus annua præstant.
 Verberat, atque obiter faciem linit ; audit amicas, 480
 Aut lätum pictæ vestis considerat aurum ;
 Et cædens longi relegit transacta diurni.
 Et cædit donec lassis cædentibus, “ EXI,”
 (Intonet horrendum,) “ jam cognitione peractâ.”
 Præfectura domûs Siculâ non mitior aulâ : 485
 Nam si constituit, solitoque decentius optat
 Ornari ; et properat, jamque expectatur in hortis,
 Aut apud Isiacæ potius sacraria lenæ ;

475. *Turned away.*] Turns his back towards her, and goes to sleep. See below, l. 477.

— *The housekeeper.*] Libraria—a weigher of wool or flax, (from *libra*, a balance,) a sort of housekeeper, whose office it was to weigh out and deliver the tasks of wool to the other servants for spinning.

— *Is undone.*] Ruined—turned out of doors—after being cruelly lashed.

— *The tire-women.*] Cosmetæ, from Gr. *κοσμηω*, to adorn, were persons who helped to dress their mistresses, and who had the care of their ornaments, clothes, &c.—something like our valets de chambre, or lady’s women.

476. *Strip.*] Ponunt tunicas—put down their clothes from their backs to be flogged.

— *The Liburnan, &c.*] One of her slaves, who carried her litter. These chairmen, as we should call them, were usually from Liburnia, and were remarkably tall and stout. See sat. iii. l. 240.—The lady, in her rage, doesn’t spare her own chairmen—these she taxes with coming after their time, and punishes.

477. *For another’s sleep.*] Because her husband turned his back to her, and fell asleep. See above, l. 475.

478. *Ferules.*] Rods, sticks, or ferules made of a flat piece of wood, wherewith children and slaves were corrected. One poor fellow has one of these broken over his shoulders,

— *Reddens with the whip.*] Is whipped till his back is bloody.

479. *The thong.*] Scutica—a terrible instrument of punishment, made of leathern thongs, though not (according to HOR. Sat. lib. i. sat. iii. 119.) so severe as the flagellum. Horace also mentions the *ferula* (l. 120.) as the mildest of the three.

— *Tormentors.*] Hire people by the year, who, like executioners, put in execution the cruel orders of their employers.

480. *He beats, &c.*] One of these tormentors, hired for this pur-

Day, what they do, and how they employ themselves. If at night
The husband hath lain turned away, the housekeeper is undone, the
tire-women 475

Strip, the Liburnan is said to have come late,

And to be punish'd for another's sleep

Is compell'd : one breaks ferules, another reddens with the whip,

Another with the thong : there are some who pay tormentors by the
year.

He beats, and she, by the bye, daubs her face ; listens to her
friends, 480

Or contemplates the broad gold of an embroider'd garment :

And as he beats, she reads over the transactions of a long journal :

And still he beats, till the beaters being tir'd—"Go,"

(She horridly thunders out,) "now the examination is finished."—

The government of the house is not milder than a Sicilian court : 485

For if she has made an assignation, and wishes more becomingly than
usual

To be dressed, and is in a hurry, and now waited for in the gardens,

Or rather at the temple of the bawd Isis,

pose, lashes the poor slaves, while madam is employed in her usual
course of adorning her person, or conversing with company, or look-
ing at some fine clothes.

482. *And as he beats, &c.*] The fellow still lays on, while she,
very unconcernedly, looks over the family accounts.

483. *He beats, &c.*] Still the beating goes forward, till the
beaters are quite tired.

— "Go," &c.] Then she turns the poor sufferers out of doors,
in the most haughty manner.—"Be gone, now," says she, "the
"examination is over—all accounts are now settled between us."—
Cognitio signifies the examination of things, in order to a discovery,
as accounts, and the like.

Cognitio also signifies trial, or hearing of a cause.—If we are to
understand the word in this sense, then she may be supposed to say,
in a taunting manner—"Be gone—you have had your trial—the
"cause is over."

485. *Than a Sicilian court.*] Where the most cruel tyrants presid-
ed ; such as Phalaris, Dionysius, &c. See HOR. lib. i. epist. ii.
l. 58, 9.

486. *An assignation.*] Constituit—has appointed—*i. e.* to meet a
gallant. See sat. iii. 12, and note.

487. *In the gardens*] Of Lucullus—a famous place for pleasant
walks, and where assignations were made.

488. *At the temple.*] Sacraria—places where things sacred to the
goddess were kept, which had been transferred from Ægypt to Rome.

— *The bawd Isis.*] Or the Isiacan bawd—for her temple was
the scene of all manner of lewdness, and attended constantly by pimps,
bawds, and the like. See sat. ix. l. 22

Componit crinem laceratis ipsa capillis
 Nuda humeros Psecas infelix, nudisque mamillis. 490
 Altior hic quare cinciunus? taurea punit
 Continuo flexi crimen, facinusque capilli.
 Quid Psecas admisit? quænam est hic culpa puellæ,
 Si tibi displicuit nasus tuus? Altera lævum
 Extendit, pectitque comas, et volvit in orbem. 495
 Est in consilio matrona, admotaque lanis
 Emeritâ quæ cessat acur: sententia prima
 Hujus-erit; post hanc ætate, atque arte minores
 Censebunt: tanquam famæ discrimen agatur
 Aut animæ: tanti est quærendi cura decoris. 500
 Tot premit ordinibus, tot adhuc compagibus altum
 Ædificat caput, Andromachen a fronte videbis;
 Post minor est: aliam credas. Cedo, si breve parvi

489. *Unhappy Psecas.*] Juvenal gives to the waiting-maid the name of one of chaste Diana's nymphs, who attended on the person of the goddess, and assisted at her toilet in the grotto of the vale Gargaphic. OVID. Met. lib. iii. l. 155—172. This is very humorous, if we consider the character of the lady spoken of, who is attended at her toilet by her filles de chambre, who have each, like Diana's nymphs, a several office in adorning her person, while all these pains, to make herself look more handsome than usual, were because she was going to meet a gallant. The sad condition of poor Psecas bespeaks the violence which she suffered, from her cruel mistress, on every the least offence. However, this circumstance of her torn and dishevelled locks seems a farther humorous parody of the account which Ovid gives of one of Diana's nymphs, who dressed the goddess's hair:

———Doctior illis

Ismenis Crocale, sparsos per colla capillos
 Colligit in nodum, quamvis erat ipsa solutis.

Ov. ubi supr. l. 168—70.

491. “*Why is this curl higher?*”] *i. e.* Than it ought to be—says the lady, peevishly, to poor Psecas.

———*The bull's hide.*] Taurea—a leather whip made of a bull's hide, with the strokes of which, on her bare shoulders, (Comp. l. 490.) poor Psecas must atone for her mistake about the height of the curl.

492. *The crime, &c.*] The poet humorously satirizes the monstrous absurdity of punishing servants severely for such trifles as setting a curl either too high or too low, as if it were a serious crime—a foul deed (facinus) worthy stripes.

494. *If your nose, &c.*] If you happen to have a deformity in your features—for instance, a long and ugly nose—is the poor girl, who waits on you, to blame for this? are you to vent your displeasure upon her?

495. *The left side.*] Another maid-servant dresses a different side

Unhappy Psecas arranges her hair, herself with torn locks,
Naked to the shoulders, and with naked breasts.— 490

“Why is this curl higher?”—The bull’s hide immediately punishes
The crime and fault of a curled lock.

What has Psecas committed? what is here the fault of the girl,
If your nose has displeased you? Another extends

The left side, and combs the locks, and rolls them into a circle. 495

A matron is in council, and who, put to the wool,
Ceases from the discharged crimping-pin: her opinion

Shall be first: after her, those who are inferior in age and art

Shall judge: as if the hazard of her reputation, or of her life,

Were in question; of so great importance is the concern of getting
beauty. 500

She presses with so many rows, and still builds with so many join-
ings,

Her high head, that you will see Andromache in front:

Behind she is less: you’d believe her another. Excuse her if

of the lady’s head, combs out the locks, and turns them into rings,
Extendit expresses the action of drawing or stretching out the hair
with one hand, while the other passes the comb along it.

496. *A matron, &c.*] She then calls a council upon the subject
of her dress—first, an old woman, who has been set to the wool,
(i. e. to spin,) being too old for her former occupation of handling
dexterously the crimping-pin, and of dressing her mistress’s hair—she,
as the most experienced, is to give her opinion first—then the younger
maids, according to their age and experience. Emerita here is me-
taphorical; it is the term used for soldiers who are discharged from
the service—such were called milites emeriti.

500. *Of so great importance, &c.*] One would think that her re-
putation, or even her life itself, was at stake, so anxious is she of
appearing beautiful.

501. *She presses, &c.*] She crowds such a quantity of rows and
stories of curls upon her towering head.

502. *Andromache.*] Wife of Hector, who is described by Ovid as
very large and tall.

Omnibus Andromache visa est spatiosior æquo,

Unus, qui modicam diceret, Hector erat.

De Art. ii.

503. *Another.*] There is so much difference in the appearance of
her stature, when viewed in front, and when viewed behind, that
you would not imagine her to be the same woman—you would take
her for another.

— *Excuse her.*] Cedo-da—veniam understood—*q. d.* To be
sure one should in some measure excuse her, if she happen to be a
little woman, short-waisted, and, when she has not high shoes on,
seeming, in point of stature, shorter than a pigmy, insomuch that she
is forced to spring up on tip-toe for a kiss—I say, if such be the case,

Sortita est lateris spatium, breviorque videtur
Virgine Pygmæâ, nullis adjuta cothurnis, 505
Et levis erectâ consurgit ad oscula plantâ?

Nulla viri cura interea, nec mentio fiet
Damnorum: vivit tanquam vicina mariti:
Hoc solo propior, quod amicos conjugis odit,
Et servos. Gravis est rationibus. Ecce furentis 510

Bellonæ, matrisque Deûm chorus intrat, et ingens
Semivir, obscæno facies reverenda minori,
Mollia qui ruptâ secuit genitalia testâ:
Jampridem cui rauca cohors, cui tympana cedunt
Plebeia, et Phrygiâ vestitur bucca tiarâ: 515

Grande sonat, metuique jubet Septembris, et austri
Adventum, nisi se centum lustraverit ovis,
Et xerampelinas veteres donaverit ipsi;

one ought to excuse her dressing her head so high, in order to make the most of her person.—Thus he ridicules little women who meant to disguise their stature, either by wearing high-heeled shoes, or by curling their hair, and setting it up as high as they could.

Cothurnus signifies a sort of buskin, worn by actors in tragedies, with a high heel to it, that they might seem the taller.

505. *Pygmean.*] See sat xiii. l. 168, and note.

507—8. *No mention—of damages.*] Never takes any notice of the expenses she is putting her husband to, and the damage she is doing to his affairs by her extravagance, and to his comfort and reputation, by her conduct.

508. *As the neighbour, &c.*] Is upon no other footing with her husband, than if he were an ordinary acquaintance.

509. *In this only nearer, &c.*] The only difference she makes between her husband and an ordinary neighbour, is, that she hates his friends, detests his servants, and ruins his fortune. *Gravis rationibus* may mean—grievous in her expenses.

510. *Behold.*] The poet now ridicules the superstition of women, and the knavery of their priests; and introduces a procession of the priests of Bellona, and of Cybele.

511. *Bellona.*] The sister of Mars—she had a temple at Rome. Her priests were called *Bellonarii*; they cut their arms and legs with swords, and ran about as if they were mad, for which reason, perhaps, the people thought them inspired. Thus the priests of Baal, 1 Kings xviii. 28.

—*The mother of the gods.*] Cybele, whose priests were the *Corybantes*: they also danced about the streets with drums, tabours, and the like, in a wild and frantic manner.

—*A chorus enters.*] A pack of these priests make their appearance, led on by their chief.

512. *Half-man.*] *Semivir*—an eunuch; the priests of Cybele were such, and were therefore called *semiviri*.

She be allotted a short space of small waist, and seem shorter
 Than a Pygmean virgin, help'd by no high-soled shoes, 505
 And arises to kisses light with an erect foot.

In the mean while no concern for her husband, no mention made
 Of damages: she lives as the neighbour of her husband:
 In this only nearer, that she hates the friends of her husband,
 And his servants; she is grievous to his affairs.

———— Behold of mad 510

Bellona, and of the mother of the gods, a chorus enters, and a great
 Half-man, a reverend face with little manhood,

Who has cut his tender genitals with a broken shell:

To whom, now long, an hoarse troop—to whom the plebeian tabours
 Yield, and his cheek is clothed with a Phrygian turbant: 515

Loudly he sounds forth—and commands the coming of September,
 and of the

South-wind, to be dreaded, unless she purify herself with an hundred
 eggs,

And give to him old murrey-colour'd garments:

513. *A broken shell.*] Which he made use of by way of a knife.

514. *An hoarse troop.*] An assembly of attending priests, who had
 bawled themselves hoarse with the noises they made.

———— *The plebeian tabours.*] The tabours, or drums, which were beat
 by the inferior plebeian priests—here, by metonymy, the priests who
 played on them: all these bowed to him, and submitted to his authority.

515. *With a Phrygian turbant.*] Which covered the head and tied
 under the chin: part of the high priest's dress, and called Phrygian,
 because first brought from Phrygia, one of the countries in which
 Cybele was first worshipped.

516. *Loudly he sounds forth.*] Grande sonat, may not only mean
 that he bawled with a loud voice, (Comp. l. 484. intonet horrendum,)
 but it may also be meant to express the self-importance of his manner,
 being about to utter a sort of prophetic warning, in fanatical and
 bombast verses.

The coming of September, &c.] At which time of year the blasts
 of the south wind were supposed to generate fevers, and other dan-
 gerous diseases. Comp. sat. iv. l. 59.

517. *She purify herself, &c.*] Eggs were used in expiations, lustra-
 tions, &c. and particularly in the sacred rites of Isis. They were given
 to the high priest, who, it may be supposed, took care to bestow them
 chiefly upon himself, while he pretended to offer them to the goddess.

518. *Old murrey-colour'd garments.*] Xerampelinus-a-um, adj.
 (Gr. ξερμπελινος, from ξηρος, dry, and αμπελος, a vine,) somewhat
 ruddy, like vine leaves in autumn. These garments were worn by
 the priests of Cybele and Isis, and were presented to them by super-
 stitious and foolish women, out of devotion, being made to be-
 lieve that all their sins were transferred from the votary to the vest-
 ments, and thus taken away, so as to secure the party from the

Ut quicquid subiti et magni discriminis instat,
 In tunicas eat, et totum semel expiet annum. 520
 Hybernium fractâ glacie descendet in amnem,
 Ter matutino Tiberi mergetur, et ipsi
 Vorticibus timidum caput abluet : inde Superbi
 Totum regis agrum, nuda ac tremebunda cruentis
 Erepet genibus. Si candida jusserit I o, 525
 Ibit ad Ægypti finem, calidâque petitas
 A Meroë portabit aquas, ut spargat in æde
 Isidis, antiquo quæ proxima surgit ovili.
 Credit enim ipsius dominæ se voce moneri,
 En animam et mentem, cum quâ Dî nocte loquantur ! 530
 Ergo hic præcipuum, summumque meretur honorem,
 Qui grege linigero circumdatus, et grege calvo
 Plangentis populi, currit derisor Anubis.
 Ille petit veniam, quoties non abstinet uxor
 Concubitu, sacris observandisque diebus ; 535

punishment of them for a whole year together ; inasmuch that they should avoid impending dangers and judgments during that time.— By veteres we may understand that this custom was very ancient.— Some read vestes.

521. *She will descend, &c.*] At the bidding of the priest, these women will even plunge into the river Tiber in the very depth of winter, when the ice must be broken for them.

522. *The early Tiber.*] *i. e.* The Tiber early in a cold morning. They thought that the water of the Tiber could wash away their sins.

523. *Whirlpools.*] Her superstition subdued all her fears, so that she would venture into the most dangerous parts of the river at the bidding of the priest. See PERSEUS, sat. ii. l. 15, 16.

524. *Field of the proud king.*] *i. e.* The Campus Martius, which once belonged to Tarquin the Proud : when he was driven out, it was given to the people, and consecrated to Mars.

525. *She will crawl over, &c.*] If the priest impose this penance on her, persuading her it is the command of the goddess Io, (the same as Isis,) she will go naked on her bare knees all over the Campus Martius, till the blood comes, and trembling with cold.

— *White Io.*] Io was the daughter of the river Inachus, and changed by Jupiter into a white cow ; she afterwards recovered her shape, married Osiris, and became the goddess of Ægypt, under the name of Isis. She had priests, and a temple at Rome, where she was worshipped after the Ægyptian manner. See l. 488.

526. *The end, &c.*] The utmost borders.

527. *From warm Meroë.*] The Nile flows round many large islands, the largest of which was called Meroë, and has, here, the epithet warm, from its being nearest the torrid zone.

— *Sprinkle them, &c.*] By way of lustrations.

528. *Next to the old sheepfold.*] The temple of Isis stood near

That whatever of sudden and great danger impends,
 May go into the clothes, and may expiate the whole year at once. 520
 She will descend (the ice being broken) into the wintry river,
 Three times be dipp'd in the early Tiber, and in the very
 Whirlpools wash her fearful head: then, the whole
 Field of the proud king, naked and trembling, with bloody
 Knees she will crawl over.—If the white Io should command, 525
 She will go to the end of Ægypt, and will bring waters fetch'd
 From warm Meroe, that she may sprinkle them in the temple
 Of Isis, which rises next to the old sheepfold.
 For she thinks herself admonish'd by the voice of the mistress herself.
 Lo! the soul and mind, with which the gods can speak by night! 530
 Therefore he gains the chief and highest honour,
 Who (surrounded with a linen-bearing flock, and a bald tribe
 Of lamenting people) runs the derider of Anubis.
 He seeks pardon, as often as the wife does not abstain
 From her husband, on sacred and observable days, 535

that part of the Campus Martius, where the Tarquins, in their days, had numbers of sheep, and which, from thence, was called the sheep-fold.

529. *Of the mistress herself.*] *i. e.* Of the goddess herself. Such a power had these priests over the minds of these weak women, that they could make them believe and do what they pleased.

530. *Lo! the soul, &c.*] This apostrophe of the poet carries a strong ironical reflection on these cunning and imposing priests. As if he had said—"Behold what these fellows are! with whom the "gods are supposed to have nightly intercourse!" Lactantius says—*Anima, qua vivimus; mens, qua cogitamus.*

531. *Therefore, &c.*] Because these deluded women are persuaded that this priest has a real intercourse with heaven, and that all he enjoins them comes from thence, therefore, &c.

532. *A linen-bearing flock.*] A company of inferior priests, having on linen vestments.

— *A bald tribe, &c.*] They shaved their heads, and went howling up and down the streets, in imitation of the Ægyptians, who did the same at certain periods in search of Osiris.

533. *Runs.*] Up and down in a frantic manner.

— *The derider of Anubis.*] At these fooleries the high priest carried an image of Anubis, the son of Osiris, whom they worshipped under the form of a dog, the priest all the while laughing (in his sleeve, as we say) at such a deity, and jeering at the folly of the people, who could join in such a senseless business.

The worship of Isis, Osiris, and Anubis, came from Ægypt:

534. *He seeks pardon, &c.*] Here the poet represents the priest as imploring pardon for a wife who had used the marriage-bed on some forbidden days. By which he still is lashing the priests for their imposition, and the people for their credulity.

Magnaque debetur violato pœna cadurco :
 Et movisse caput visa est argentea serpens.
 Illius lachrymæ, meditataque murmura præstant,
 Ut veniam culpæ non abnuat, ansere magno
 Scilicet, et tenui popano corruptus Osiris. 540
 Cum dedit ille locum ; cophino, fœnoque relicto,
 Arcanam Judæa tremens mendicat in aurem,
 Interpres legum Solyinarum, et magna sacerdos
 Arboris, ac summi fida internuncia cœli ;
 Implet et illa manum, sed parcius : ære minuto, 545
 Qualiacunque voles Judæi somnia vendunt.
 Spondet amatorem tenerum, vel divitis orbi
 Testamentum ingens, calidæ pulmone columbæ
 Tractato, Armenius, vel Commagenus aruspex :
 Pectora pullorum rimatur, et exta catelli, 550

536. *For a violated coverlet.*] *i. e.* For the bed which was supposed to be defiled.

537. *The silver serpent, &c.*] In the temple of Isis and Osiris there was an image with three heads, the middlemost like a lion, the right side like a dog, the left a wolf ; about all which a silver serpent, *i. e.* made of silver, seemed to wrap itself, bringing its head under the right hand of the god. The nodding of the serpent (which by some spring or other device it was probably made to do) denoted that the priest had his request granted.

538. *His tears, &c. prevail.*] This kindness of the god, and compliance with the request made him, were wholly ascribed to the prevalence of the priest's tears and prayers.

539.—40. *By a great goose, &c. corrupted.*] The priest took good care of himself all this while, by receiving from the hands of the devotee a good fat goose and a cake, by virtue of which he pretended that Osiris was brought over to compliance ; but these, no doubt, the priest applied to his own use. Popanum signifies a broad, round, thin cake, which they offered in old times to the gods.

541. *When he has given place.*] When this knavish priest is done with.—The poet, still deriding the superstition of the women, now introduces a Jewish woman as a fortuneteller.

— *Her basket and hay.*] This Jewess is supposed to come out of the wood, near the gate of Capena, into the city, to tell fortunes, therefore won't appear as a common Jew beggar—and she whispers secretly in the lady's ear, not choosing to be overheard and detected, the emperor having banished the Jews from Rome. See sat. iii. l. 14, note.

542. *Trembling.*] For fear of a refusal, or perhaps shivering with cold, or trembling with old age, or for fear of being overheard and charged with contempt of the gods of Rome, or of the emperor's order.

— *Begs, &c.*] Asks something to tell the lady's fortune, whispering into her ear with a low voice.

And a great punishment is due for a violated coverlet :
 And the silver serpent seems to have moved its head.
 His tears and meditated murmurs prevail,
 That Osiris will not refuse pardon, by a great goose,
 That is to say, and a thin cake, corrupted. 540
 When he has given place, her basket and hay being left,
 A trembling Jewess begs into the secret ear,
 Interpreter of the laws of Solyma, high priestess
 Of a tree, and a faithful messenger of high heaven.
 And she fills her hand, but very sparingly : for a small piece of
 money, 545
 The Jews sell whatever dreams you may choose,
 But an Armenian or Commagenian soothsayer promises
 A tender love, or a large will of a childless rich man,
 Having handled the lungs of a warm dove :
 He searches the breasts of chickens, and the bowels of a whelp, 550

543. *Laws of Solyma.*] The Jewish law. The Latins called Jerusalem, Solymæ-arum, its name having been Solyma at first.

543—4. *High priestess of a tree.*] This is spoken in contempt of the Jews, who lived in woods, forests, &c. and, therefore, the poet probably hints, in a ludicrous manner, at the priestesses of the temple in the wood of Dodona, who pretended to ask and receive answers from oak-trees.

544. *A messenger.*] Internuntius is properly a messenger between parties—a go-between.

545. *She fills her hand, &c.*] The lady to whom she applies presents her with a small piece of money—she need not give much.—See the next note,

546. *Whatever dreams you may choose.*] They pretended to dreams, in which they received intelligence concerning people's fortunes—these they sold to the credulous at a very cheap rate, always accommodating their pretended dreams to the fancy or wishes of the parties. See Ezek. xiii. 17—23.

547. *An Armenian.*] Having exposed the superstition of the women, with respect to the Jewish fortunetellers, he now attacks them on the score of consulting soothsayers, who travelled about to impose on the credulous.

Armenia and Syria (of which Commagena is a part) were famous for these.

548. *A large will, &c.*] Tells the lady who consults him, that she will be successful in love, or that some old rich fellow, who dies without heirs, will leave her a large legacy.

549—50. *Lungs of a warm dove—breasts of chickens—bowels of a whelp—*] The aruspices, or soothsayers, always pretended to know future events from the inspection of the insides of animals, which they handled and examined for the purpose.

Interdum et pueri : faciet quod deferat ipse.

Chaldæis sed major erit fiducia : quicquid

Dixerit astrologus, credent a fonte relatum

Hammonis ; quoniam Delphis oracula cessant,

Et genus humanum damnat caligo futuri.

555

Præcipuus tamen est horum, qui sæpius exul,

Cujus amicitia, conducendâque tabellâ

Magnus civis obit, et formidatus Othoni.

Inde fides arti, sonuit si dextera ferro

Lævaque, si longo castrorum in carcere mansit.

560

Nemo mathematicus genium indemnatus habebit ;

Sed qui pene perit : cui vix in Cycladâ mitti

Contigit, et parvâ tandem carnisse Seripho.

Consulit ictericæ lento de funere matris,

Ante tamen de te, Tanaquil tua ; quando sororem

565

Efferat, et patruos : an sit victurus adulter

551. *Sometimes of a child.*] Which one of these fellows would not scruple to murder on the occasion.

— *He will do what, &c.*] He will commit a fact, which, if any body else did, he would be the first to inform against him, if he could get any thing by it.

Deferre, is to accuse or inform against—hence the delatores, informers, mentioned so often by our poet as an infamous set of people. See sat. i. 33. iii. 116. iv. 48. et al.

552. *Chaldeans, &c.*] The Chaldeans, living about Babylon, were looked upon as great masters in the knowledge of the stars, or, what has been usually called judicial astrology. Some of these, like other itinerant impostors, travelled about, and came to Rome, where they gained great credit with silly women, such as the poet has been describing, as open to every imposture of every kind.

554. *Of Hammon.*] From the oracle of Jupiter Hammon, of which there were several in Lybia, and were in very high repute.

— *Because the Delphic oracles cease.*] It is said, that the oracle of Apollô, at Delphos, ceased at the birth of Christ.

555. *A darkness, &c.*] Men were now condemned, or consigned over, to utter ignorance of things to come, since the ceasing of the Delphic oracle, and this gave so much reputation to the oracle of Jupiter Hammon.

556. *Been oftenest, &c.*] The more wicked the astrologer, the greater credit he gained with these women.

557. *Hired tablet.*] These astrologers used to write down on parchment, or in tablets, the answers which they pretended to come from the stars ; in order to obtain a sight of which, people used to give them money.—*Conducenda*—lit. to be hired.

558. *A great citizen died, &c.*] By the astrologer, mentioned in these lines, is meant Seleucus, a famous astrologer, who had been several times banished from Rome, and by whose instigation and prediction, Otho (with whom he was intimate) failing to be adopted by Galba, caused Galba to be murdered.

And sometimes of a child : he will do what he himself would betray.

But her confidence in Chaldeans will be greater : whatever
An astrologer shall say, they think brought from the fount
Of Hammon ; because the Delphic oracles cease,
And a darkness of futurity condemns the human race. 555
Yet the most eminent of these, is he who has been oftenest an exile,
By whose friendship, and by whose hired tablet,
A great citizen died, and one fear'd by Otho :
Thence confidence [is given] to his art, if with iron his right hand
has clatter'd,

And his left : if he has remained in the long confinement of camps. 560
No astrologer uncondemn'd will have a genius ;
But he who has almost perished : to whom to be sent to the Cyclades
It has scarcely happened, and at length to have been freed from little
Seriphus.

Your Tanaquil consults him about the lingering death of her jaundic'd
Mother ; but, before this, concerning you : when her sister she
may 565

Bury, and her uncles ; whether the adulterer will live

559. *With iron, &c.*] If he has been manacled with fetters on both hands—*i. e.* hand-cuffed. Sonuit—alludes to the clinking of the fetters.

560. *Long confinement, &c.*] These predictors, who foretold things in time of war, were carried as prisoners with the army, and confined in the camp, in expectation of the event ; in which condition they had a soldier to guard them, and, for more safety, were tied together with a chain of some length (which, by the way, may be intimated by the *longo carcere*) for conveniency, the one end whereof was fastened to the soldier's left arm, the other to the prisoner's right.—*Carcer* signifies any place of confinement.

561. *Uncondemned, &c.*] In short, no astrologer is supposed to have a true genius for his art, who has not been within an ace of hanging.

563. *Scarcely happened, &c.*] With the greatest difficulty obtained the favour of banishment to the Cyclades, which were islands in the Archipelago : they were accounted fifty-three in all : to some of these criminals were banished.

564. *Your Tanaquil.*] *i. e.* Your wife, whom he calls so after the name of the wife of Tarquinius Priscus, a woman skilled in divination, who foretold her husband should be king.

— *Consults him, &c.*] He lashes the wickedness of the women of his time, who not only consulted astrologers about the death of their husbands, but of their parents and nearest relations.

566. *Whether the adulterer, &c.*] Her paramour, whose life she not only prefers to that of her husband and relations, but even to her own, as if no greater blessing could be vouchsafed her, than that he should outlive her.

Post ipsam : quid enim majus dare numina possunt ?

Hæc tamen ignorat, quid sidus triste minetur

Saturni : quo læta Venus se proferat astro ;

Qui mensis damno, quæ dentur tempora lucro. 570

Illius occursus etiam vitare memento,

In cujus manibus, ceu pinguis succina, tritas

Cernis ephemeridas : quæ nullum consulit, et jam

Consulitur ; quæ castra viro patriamque petente,

Non ibit pariter, numeris revocata Thrasylli. 575

Ad primum lapidem vectari cum placet, hora

Sumitur ex libro ; si prurit frictus ocelli

Angulus, inspectâ genesi collyria poscit.

Ægra licet jaceat, capiendo nulla videtur

Aptior hora cibo, nisi quam dederit Petosiriz. 580

Si mediocris erit, spatium lustrabit utrumque

Metarum, et sortes ducet ; frontemque manumque

Præbebit vati crebrum poppysma roganti.

568. *She is ignorant of, &c.*] She is so earnest about the fate of others, that she is content to be ignorant about her own.

569. *Saturn.*] Was reckoned an unlucky planet ; and if he arose when a person was born, was supposed to portend misfortunes.—Persius calls Saturn—gravem. HOR. impium.

— *Propitious Venus.*] Reckoned fortunate if she arose in conjunction with certain others.

570. *What month, &c.*] The Romans were very superstitious about lucky and unlucky times.

571. *Remember also, &c.*] The poet continues his raillery on the superstition of women ; and now comes to those who calculate their fortunes out of books, which they carry about with them, and consult on all occasions.

572—3. *Like fat amber—worn diaries.*] Ephemeridas—signifies, in this place, a sort of almanacks, in which were noted down the daily rising and setting of the several constellations ; by the consulting of which, these women pretended to know their own fortunes, and to tell those of other people.—The poet represents these as thumbed very often over, so as to be spoiled, and to bear the colour and appearance of amber that had been chafed by rubbing.

574. *The camp, and his country, &c.*] Whether being at home he is going to the war, or being in the camp wants to return home, she refuses to go with him, if her favourite astrologer says the contrary.

575. *The numbers of Thrasyllus.*] Numeros may here either mean numbers, or figures, in which some mystery was set down or delivered—or some mystical verses, which it was very usual for that sort of people to make use of. Thrasyllus was a Platonist, a great mathematician, once in high favour with Tiberius ; afterwards, by his command, thrown into the sea at Rhodes.

576. *To the first stone.*] *i. e.* The first mile-stone from Rome ;

After her : for what greater thing can the gods bestow ?—
 These things, however, she is ignorant of—what the baleful star
 Of Saturn may threaten, with what star propitious Venus may shew
 herself,

What month for loss, what times are given for gain. 570

Remember also to avoid the meeting of her
 In whose hands, like fat amber, you see worn
 Diaries : who consults no one, and now is
 Consulted : who, her husband going to the camp, and his country,
 Will not go with him, called back by the numbers of Thrasyllus. 575

When she pleases to be carried to the first stone, the hour
 Is taken from her book : if the rubb'd angle of her eye
 Itches, she asks for eye-salve, her nativity being inspected :
 Tho' she lie sick, no hour seems more apt
 For taking food, than that which Petosiris has allotted. 580

If she be in a middle station, she will survey each space
 Of the goals, and will draw lots : and her forehead and hand
 She will shew to a prophet, who asks a frequent stroking.

for there were mile-stones on the roads, as now on ours.—*q. d.* She can't stir a single mile without consulting her book.

577. *Of her eye, &c.*] The poet puts these ridiculous instances, to shew, in the strongest light, the absurdity of these people, who would not do the most errant trifles without consulting the ephemeris, to find what star presided at their nativity, that from thence they might gather a good or ill omen.

580. *Petosiris.*] A famous Ægyptian astrologer, from whose writings and calculations a great part of her ephemeris, probably, was collected.

581. *She will survey, &c.*] The woman in mean circumstances runs to the circus, and looks from one end to the other, till she can find some of those itinerant astrologers, who made that place their haunt.

582. *Draw lots.*] For her fortune.—This was one instance of their superstition.

— *Her forehead and hand.*] That by the lines in these she might have her fortune told.

583. *To a prophet.*] A fortuneteller.

— *A frequent stroking.*] *viz.* Her hand. *Poppysma* signifies, here, a stroking with the hand, which the fortuneteller made use of, drawing his hand over the lines of her forehead and hand, as taking great pains to inform himself aright. Or perhaps we may understand that he did it wantonly. *Poppysma* signifies, also, a popping or smacking with the lips, and at the same time feeling, and handling, or patting the neck of an horse, to makè him gentle : this word may therefore be used here metaphorically, to express the manner in which these chiromants felt and handled the hands of the women who consulted them, perhaps smacking them with their lips.

Divitibus responsa dabit Phryx augur, et Indus
 Conductus dabit, astrorum mundique peritus; 585
 Atque aliquis senior, qui publica fulgura condit.
 Plebeium in Circo positum est, et in aggere fatum :
 Quæ nullis longum ostendit cervicibus aurum,
 Consulit ante Phalæas, Delphinorumque columnas,
 An saga vendenti nubat, caupone relicto. 590
 Hæ tamen et partus subeunt discrimen, et omnes
 Nutricis tolerant, fortunâ urgente, labores :
 Sed jacet aurato vix ulla puerpera lecto ;
 Tantum artes hujus, tantum medicamina possunt,
 Quæ steriles facit, atque homines in ventre necandos 595
 Conducit. Gaude, infelix, atque ipse bibendum
 Porrige quicquid erit : nam si distendere vellet,
 Et vexare uterum pueris salientibus, esses

584. *A Phrygian.*] Tully, de Divinat. lib. i. says, that these people, and the Cilicians and Arabs, were very assiduous in taking omens from the flight of birds.

585. *Indian, &c.*] The Brachmans were Indian philosophers, who remain to this day. They hold, with Pythagoras, the transmigration of the soul. These the richer sort applied to, as skilled in the science of the stars, and of the motions of the celestial globe, from whence they drew their auguries.

536. *Some elder.*] Some priest, whom the Latins called senior, and the Greeks presbyter—both which signify the same thing.

— *Who hides the public lightning.*] If a place were struck by lightning, it was expiated by a priest. They gathered what was scorched by lightning, and praying with a low voice, hid or buried it in the earth.

These lightnings were reckoned either public or private, as where the mischief happened either to public buildings, or to private houses, and the like.

Private lightnings were supposed to forebode things to come for ten years only ; public lightnings, for thirty years.

587. *Placed in the Circus.*] The common sort apply to the quacks and cheats who ply in the Circus.

— *In the mount.*] What was called Tarquin's mount, which he cast up on the eastern side of Rome, as a defence to the city—this was also the resort of these fraudulent people, who took but small fees for their services.

588. *Shews no long gold, &c.*] The poet, at l. 581, speaks of women in middling circumstances, who go to the Circus in order to find an itinerant fortuneteller, whom they may consult at a small price. See the note. Then he mentions the rich, who could afford to pay well, and therefore employed a more expensive sort.

Here he mentions the lower order of women, which, in contradistinction to the former, he describes as wearing no gold as ornaments about their necks. Hence I think nullis cervicibus aurum the right

To the rich a Phrygian augur will give answers, and an hired
 Indian, skilled in the stars and sphere, will give them; 585
 And some elder who hides the public lightning.
 The plebeian fate is placed in the Circus, and in the mount :
 She who shews no long gold on her neck,
 Consults before the Phalæ and the pillars of the dolphins,
 Whether she shall marry the blanket-seller, the victualler being
 left. 590

Yet these undergo the peril of child-birth, and bear all
 The fatigues of a nurse, their fortune urging them :
 But hardly any lying-in woman lies in a gilded bed ;
 So much do the arts, so much the medicines of such a one prevail,
 Who causes barrenness, and conduces to kill men in the 595
 Womb. Rejoice, thou wretch, and do thou thyself reach forth
 To be drunk whatever it may be : for if she is willing to distend,
 And disturb her womb with leaping children, you may be,

reading—*i. e.* nullum aurum cervicibus—Hypallage. See sat. ii. l. 90, and note.

Reading nudis cervicibus, &c. as if the vulgar, or common sort, wore necklaces of gold about their necks, seems a contradiction.

589. *Pillars of the dolphins.*] In the Circus were lofty pillars, on which were placed the statues of dolphins, erected for ornament. Others understand this of the temple of Cn. Domitius, in the Flaminian Circus, on which were the figures of Nereids riding upon dolphins. The Phalæ were wooden towers.

These places are also mentioned here as the resort of gypsies, common fortunetellers, and such sort of folks, who were consulted by the vulgar.

590. *Whether, &c.*] She is supposed to determine, by the answers from these wretches, which of her sweethearts she shall take, and which leave.

591. *These undergo, &c.*] The poet now lashes the vice of procuring abortion, so frequent among the ladies of Rome, and introduces it with saying, that, indeed, the poorer sort not only bring children, but nurse them too ; but then this is owing to their low circumstances, which will not afford them the means of abortion, or of putting out their children to nurse.

593. *Hardly any lying-in woman, &c.*] *i. e.* You'll scarce hear of a lying-in woman among the ladies of quality, such is the power of art, such the force of medicines, prepared by those who make it their business to cause barrenness and abortion !

596. *Rejoice, thou wretch.*] He calls the husband infelix, an unhappy wretch, *i. e.* in having such a wife as is capable of having children by others ; but yet he bids him rejoice in administering medicines to make her miscarry, for that, if she went her full time, she would produce a spurious child.

Æthiopsis fortasse pater : mox decolor hæres
Impleret tabulas, nunquam tibi mane videndus.

600

Transeo suppositos, et gaudia, vota que sæpe

Ad spurcos decepta lacus, atque inde petitos

Pontifices, Salios, Scaurorum nomina falso

Corpore laturos. Stat fortuna improba noctu,

Arridens nudis infantibus : hos fovet omnes,

605

Involvitque sinu ; domibus tunc porrigit altis,

Secretumque sibi mimum parat : hos amat, his se

Ingerit, atque suos ridens producit alumnos.

Hic magicos affert cantus, hic Thessala vendit

Philtra, quibus valeant mentem vexare mariti,

610

Et soleâ pulsare nates. Quod desipis, inde est ;

Inde animi caligo, et magna oblivio rerum,

Quas modo gessisti. Tamen hoc tolerabile, si non

Et furere incipias, ut avunculus ille Neronis,

599. *Father of a blackmoor.*] Forced to be reputed the father of a child, begotten on your wife by some black slave.

600. *Fill your will, &c.*] A discoloured child, the real offspring of a Moor, will be your heir, and as such inherit your estate after your death (tabulas here means the pages of the last will and testament). See sat. i. l. 63 and 68.

— *Never, &c.*] To meet him in a morning would be construed into an ill omen. The Romans thought it ominous to see a blackmoor in a morning, if he was the first man they met.

601. *The joys and vows, &c.*] Here he inveighs against the women who deceive their husbands by introducing supposititious children for their own.

602. *At the dirty lakes.*] Some usual place where children were exposed.

The poor husband looks on them as his joy, and as the fruit of his vows and wishes, which are thus deceived by bastards, who are exposed at some place in Rome, (famous probably for such things,) and taken from thence to the houses of the great, who bring them up, thinking them their own, till at length they pass for the offspring of noble families, and fill the chief offices in the city.

— *Salian priests.*] These were priests of Mars, and so made from among the nobility.

603. *The names of the Scauri, &c.*] Being supposed to be nobly born, they falsely bear the names of the nobility who bring them up as their own.

604. *Waggish Fortune.*] Fortune may here properly be styled waggish, as diverting herself with these frauds.

605. *Smiling on the naked infants, &c.*] Exposed as they were by night, she stands their friend, and, delighting to carry on the deceit, makes them, as it were, her favourites—makes their concerns her own, and laughs in secret at the farce they are to exhibit, when conveyed to the lofty palaces of the great, and educated there,

Perhaps, the father of a blackmoor : soon a discolour'd heir
 May fill your will, never to be seen by you in a morning. 600

I pass by supposititious children, and the joys, and vows, often
 Deceived at the dirty lakes, and the Salian priests fetch'd
 From thence, who are to bear the names of the Scauri
 In a false body. Waggish Fortune stands by night
 Smiling on the naked infants : all these she cherishes, 605
 And wraps in her bosom, then conveys them to high houses,
 And prepares a secret farce for herself : these she loves,
 With these she charges herself, and, laughing, produces her own foster-children.

One brings magical incantations, another sells Thessalian
 Philtres, by which they can vex the mind of the husband, 610
 And clap his posteriors with a slipper : that you are foolish, is from
 thence ;

Thence darkness of mind, and great forgetfulness of things,
 Which you did but just now. Yet this is tolerable, if you don't
 Begin to rave too, as that uncle of Nero,

till she produces them into the highest honours of the city. This
 reminds one of HOR. lib. iii. ode xxix. l. 49—52

Fortuna, sævo læta negotio,
 Ludum insolentem ludere pertinax—
 &c.

608. *She charges herself.*] His se ingerit—*i. e.* she charges herself
 with the care of them. So the French say—s'ingérer dans des affaires
 des autres.

— *Her own foster-children.*] Alumnus signifies a nurse-child, or
 foster-child, and may be well applied to these children, nursed, as it
 were, in the bosom and lap of Fortune, who has not only preserved
 them from perishing, but has contrived to make them pass for the chil-
 dren of nobles, and to be educated accordingly.

609. *One brings, &c.*] Now the poet inveighs against love-potions,
 and magical arts, which were used by the women towards their husbands.

609—10. *Thessalian philtres.*] Philtra denotes love-potions, or
 medicines causing love. For these Thessaly was famous, and the Ro-
 man women either procured, or learnt them from thence. See l. 132,
 and note the first.

610. *Vex the mind, &c.*] So deprive him of his reason and under-
 standing as to use him as they please, even in the most disgraceful
 manner.

611. *From thence.*] *i. e.* From these philtres.

613. *This is tolerable.*] That you suffer in your understanding and
 recollection is tolerable, in comparison of what is much more fatal,
 that is to say, being driven into raving madness.

614. *Uncle of Nero, &c.*] Cæsar Caligula, whom Cæsonia, his
 wife, drenched with a love-potion made of the hippomanes, (a little
 skin, or bit of flesh, taken from the forehead of a colt newly foaled,)

Cui totam tremuli frontem Cæsonia pulli 615
 Infudit. Quæ non faciet, quod Principis uxor?
 Ardebant cuncta, et fractâ compage ruebant,
 Non aliter quam si fecisset Juno maritum
 Insanum. Minus ergo nocens erit Agrippinæ
 Boletus : siquidem unius præcordia pressit 620
 Ille senis, tremulumque caput descendere jussit
 In cælum, et longâ manantia labra salivâ.
 Hæc poscit ferrum, atque ignes, hæc potio torquet,
 Hæc lacerat mistos equitum cum sanguine patres.
 Tanti partus equæ, tanti una venefica constat. 625
 Oderunt natos de pellice : nemo repugnat,
 Nemo vetat : jamjam privignum occidere fas est.
 Vos ego, pupilli, moneo, quibus amplior est res,
 Custodite animas, et nulli credite mensæ :
 Livida materno fervent adipata vëno. 630

which drove him into such madness, that he would often shew her naked to his friends. This potion of Cæsonia's was infinitely worse than Agrippina's mushroom, for that only destroyed a drivelling old emperor : but Caligula, after his draught, became a merciless, cruel, and bloody tyrant, and committed infinite slaughter without distinction.

615. *A trembling colt.*] Tremuli—trembling with cold on being dropped from the dam.

616. *What woman will not do, &c.*] *i. e.* Other women, stirred up by the example of so great a personage, will not be afraid to do the same.

617. *All things were burning.*] Alluding to the devastations of Caligula's mad cruelty, which raged and destroyed like fire.

— *Fell to pieces, &c.*] A metaphor taken from an house falling down by the beams giving way—so every bond of civil and human society was destroyed by the tyrant, and seemed to threaten universal ruin.

618. *If Juno, &c.*] The sovereign of Rome, being thus driven into madness by his wife, was as destructive to Rome, as if Juno had made Jupiter mad enough to have done it himself. Perhaps the poet alludes to the outrageous fondness of Jupiter for Juno, effected by the cestus, or girdle of Venus.

619. *The mushroom of Agrippina.*] The wife of the emperor Claudius, whom, that she might make her son Nero emperor, she poisoned with mushrooms, by contriving a subtle poison to be put among them. See sat. v. l. 147, 8, and note.

620. *One old man.*] The emperor Claudius, who was poisoned in the sixty-fourth year of his age, very much debilitated and infirm, from his excesses and debaucheries.

621—2. *To descend into heaven.*] Claudius had been canonized by Nero after his death, and ranked among the gods. The poet here humourously describes him as going downwards to heaven, *i. e.*

From whom Cæsonia infused the whole forehead of a trembling
colt. 615

What woman will not do what the wife of a prince did?

All things were burning, and fell to pieces, the bond

Being broken, not otherwise than if Juno had made her husband

Mad. Less hurtful therefore was the mushroom of Agrippina :

For that oppressed the bowels of one old man, 620

And commanded his trembling head to descend into

Heaven, and his lips flowing with long slaver.

This potion calls for the sword, and fire, this torments,

This tears to pieces senators, mixed with the blood of knights.

Of so great consequence is the offspring of a mare : of so much
importance is one witch. 625

They hate the offspring of the husband's mistress : nobody opposes,

Nobody forbids it : now-a-days it is right to kill a son-in-law.

Ye, O orphans, who have a large estate, I admonish ;

Take care of your lives, and trust no table ;

The livid fat meats are warm with maternal poison. 630

to the heaven prepared for such a monster of folly and cowardice,
which could be no other than the infernal regions. See ANT. UNIV.
Hist. vol. xiv. p. 370, note o.

623. *This potion, &c.*] For the explanation of this, and the fol-
lowing line, see before, note on l. 614.

624. *Senators, mixed, &c.*] Mixes senators and knights in one un-
distinguished carnage.

625. *The offspring of a mare.*] The colt from which the hippomanes
was taken. See note on l. 614, and l. 132, note.

— *One witch.*] *i. e.* One such woman as Cæsonia.

626. *Offspring of the husband's mistress.*] The husband's children
by some woman he keeps. Pellex properly denotes the concubine of
a married man.

627. *Now-a-days, &c.*] Nobody blames a wife for not liking the
husband's bastards ; but things are now come to such a pass, that it is
looked upon as no sort of crime to dispatch a husband's children
by a former wife, that their own children, by those husbands, may
inherit their estates. Comp. l. 132, 3.

628. *Ye, O orphans.*] Ye that have lost your fathers.—The poet
here inveighs against those unnatural mothers, who would poison their
own children, that they might marry some gallant, and their children
by him inherit what they had. Pupillus denotes a fatherless man-
child, within age, and under ward.

629. *Take care of your lives.*] Lest you be killed by poison.

— *Trust no table.*] Be cautious what you eat.

630. *The livid fat meats, &c.*] The dainties which are set before
you to invite your appetite, are, if you examine them, black and blue
with the venom of some poison, and this prepared by your own
mother.

Mordeat ante aliquis, quicquid porrexerit illa
 Quæ peperit : timidus prægustet pocula pappas.

Fingimus hæc, altum Satirâ sumente cothurnum,
 Scilicet, et finem egressi legemque priorum,
 Grande Sophocleo carmen bacchamur hiatu,

635

Montibus ignotum Rutulis, cœloque Latino.
 Nos utinam vani ! sed clamat Pontia, Feci,
 Confiteor, puerisque meis aconita paravi,
 Quæ deprênsa patent ; facinus tamen ipsa peregi.

640

Tune duos unâ, sævissima vipera, cænâ ?
 Tune duos ? septem, si septem forte fuissent.

Credamus tragicis, quicquid de Colchide sævâ
 Dicitur, et Progne. Nil contra conor : et illæ
 Grandia monstra suis audebant temporibus ; sed
 Non propter nummos. Minor admiratio summis

645

Debetur monstris, quoties facit ira nocentem
 Hunc sexum ; et rabie jecur incendente feruntur
 Præcipites : ut saxa jugis abrupta, quibus mons

631. *Let some one bite before you, &c.*] Have a taster for your meat before you eat it yourself, if it be any thing which your mother has prepared for you.

632. *The timid tutor.*] Pappas was a servant that brought up and attended children, and, as such, very likely to be in the mother's confidence ; if so, he might well fear and tremble if set to be the children's taster.

633—5. *Surely we feign these things, &c.*] *q. d.* What I have been saying must appear so monstrous, as to be regarded by some as a fiction ; and, instead of keeping within the bounds and laws of satire, I have taken flights into the fabulous rant of tragedy, like Sophocles, and other fabulous writers of the drama. Hiatus, lit. a gaping—an opening the mouth wide. Hence bawling. Metaph. like actors of high-flown tragedy.

636. *Unknown to the Rutulian mountains, &c.*] Such as no Roman satirist ever before attempted. The Rutuli were an ancient people of Italy—Latium also a country of Italy. Or perhaps the poet's allusion is to the subjects on which he writes ; which, for their enormity and horrid wickedness, were unknown to former ages.

637. *Pontia.*] The poet, to clear himself from suspicion of fiction, introduces the story of Pontia, the daughter of Tit. Pontius, who had done what is here mentioned of her. Holyday, in his illustrations, mentions an old inscription upon a stone, to the following purpose ; viz. “ Here I Pontia, the daughter of Titus Pontius, am laid, “ who, out of wretched covetousness, having poisoned my two sons, “ made away with myself.”

639. “ *Which discovered,*” &c.] *q. d.* The fact being discovered needs no question—but yet I avow it.

Let some one bite before you whatever she who bore you
Shall offer you, let the timid tutor taste first the cups.

Surely we feign these things, satire assuming the lofty buskin ;
Having exceeded the bound and law of all that went before,
We rant forth lofty verse in Sophoclean strains, 635
Unknown to the Rutulian mountains, and to the Latin climate.
I would we were false ! but Pontia cries out—" I have done it !
" I confess I have prepared poisons for my boys ;—
" Which discover'd are evident : but the deed I myself perpetrat-
ed"—

" Didst thou, O most savage viper, destroy two at one meal ? 640
" Didst thou two ?"—" Yes, seven, if haply seven there had been."
Let us believe whatever is said in tragedies of cruel
Colchis and Progne. I endeavour nothing against it : and those wo-
men

Dared in their day (to commit) great enormities, but
Not for the sake of money. But little wonder is due 645
To the greatest enormities, as often as anger makes this sex
Mischievous, and, rage inflaming the liver, they are
Carried headlong : as stones broken off from hills, from which the
mountain

642. *Let us believe, &c.*] *q. d.* After such a fact as this we may believe any thing.

643. *Colchis.*] Medea, the daughter of Æta, king of Colchis, who fled away with Jason, and, being pursued by her father, cut her brother Absyrtus in pieces, and scattered the limbs in her father's way, to retard his pursuit.

— *Progne.*] Daughter of Pandion king of Athens, and wife to Tereus king of Thrace, who having ravished her sister Philomela, she, in revenge, killed her son Itys, and served him up to her husband to eat.

— *I endeavour nothing against it*] If you say you believe these things, I shall offer nothing to the contrary.

645. *Little wonder is due, &c.*] To be sure those women did monstrous things, but then not for the sake of money, which is the case with our women ; this still is almost incredible :—as for what the sex will do through anger, or revenge, or malice, there is nothing that they are incapable of, when thoroughly provoked. See l. 134, note.

648. *As stones, &c.*] Women as naturally precipitate into mischief and cruelty, when in a passion, as stones fall down from the top of an eminence, when that which supports them is removed from under them.

The poet supposes large stones, or rocks, on the summit of a high cliff on the top of a mountain, and, by an earthquake, the mountain sinking, and the cliff receding from under the bases of the rocks : of course these must not only fall, but threaten ruin wherever they

Subtrahitur, clivoque latus pendente recedit.

Illam ego non tulerim, quæ computat, et scelus ingens 650

Sana facit. Spectant subeuntem fata mariti

Alcestim ; et, similis si permutatio detur,

Morte viri cuperent animam servare catellæ.

Occurrent multæ tibi Belides, atque Eriphylæ :

Mane Clytemnestram nullus non vicus habebit. 655

Hoc tantum refert, quod Tyndaris illa bipennem

Insulsam et fatuam, dextrâ lævâque tenebat :

At nunc res agitur tenui pulmone rubetæ ;

Sed tamen et ferro, si prægustârît Atrides

Pontica ter victi cautus medicamina regis. 660

alight. This simile is very apt and beautiful to illustrate his description of women, who, when provoked, so that all reserve is taken away, their mischief will fall headlong, (like the rock from the top of the cliff,) and destroy those on whom it alights.

651. *While in her sound mind.*] In cold blood, as we say.

— *Alceste, &c.*] The wife of Admetus, king of Thessaly, who being sick, sent to the oracle, and was answered that he must needs die, unless one of his friends would die for him : they all refused, and then she voluntarily submitted to die for him.

The ladies of Rome saw a tragedy on this subject frequently represented at the theatres ; but, so far from imitating Alceste, they would sacrifice their husbands to save the life of a favourite puppy-dog.

654. *Belides.*] Alluding to the fifty daughters of Danaus, the son of Belus, who all, except one, slew their husbands on the wedding-night. See HOR. lib. iii. ode xi. l. 25—40.

— *Eriphylæ.*] *i. e.* Women like Eriphyla, the wife of Amphiarus, who for a bracelet of gold discovered her husband, when he hid himself to avoid going to the siege of Troy, where he was sure he should die.

655. *Clytemnestra.*] The daughter of Tyndarus, and wife of Agamemnon, who living in adultery with Ægysthus, during her husband's absence at the siege of Troy, conspired with the adulterer to murder him at his return, and would have slain her son Orestes also ; but Electra, his sister, privately conveyed him to king Strophius. After he was come to age, returning to Argos, he slew both his mother and her gallant.

656. *What Tyndaris.*] *i. e.* That daughter of Tyndarus—Clytemnestra. Juvenal, by the manner of expression—illa Tyndaris—means to insinuate, that this name belonged to others beside her—*viz.* to many of the Roman ladies of his time.

Is withdrawn, and the side recedes from the hanging cliff.

I could not bear her, who deliberates, and commits a great
crime 650

While in her sound mind. They behold Alceste undergoing the
fate

Of her husband, and, if a like exchange were allowed,

They would desire to preserve the life of a lap-dog by the death of an
husband.

Many Belides will meet you, and Eriphylæ :

No street but will have every morning a Clytemnestra. 655

This is the only difference, that that Tyndaris held a stupid

And foolish axe, with her right hand and her left :

But now the thing is done with the small lungs of a toad ;

But yet with a sword too, if cautious Atrides has beforehand tasted

The Pontic medicines of the thrice-conquer'd king. 660

556—7. *Held a stupid and foolish axe, &c.*] The only difference between her and the modern murderers of their husbands, is, that Clytemnestra, without any subtle contrivance, but only with a foolish, bungling axe, killed her husband. Comp. HOR. lib. i. sat. i. 99, 100. Whereas the Roman ladies, with great art and subtlety, destroy theirs, by insinuating into their food some latent poison, curiously extracted from some venomous animal. See sat. i. 70.

659. *With a sword too, &c.*] Not but they will go to work as Clytemnestra did, rather than fail, if the wary husband, suspecting mischief, has prepared and taken an antidote to counteract the poison, so that it has no effect upon him.

— *Atrides.*] Agamemnon, the son of Atreus.—Juvenal uses this name, as descriptive of the situation of the husband, whom the modern Clytemnestra is determined to murder, for the sake of a gallant. Thus he carries on the severe, but humourous parallel between the ancient and modern scenes of female treachery, lust, and cruelty.

660. *The Pontic medicines, &c.*] Mithridates, king of Pontus, invented a medicine, which, after him, was called Mithridate—here the Pontic medicine, an antidote against poison.

— *Thrice conquer'd king*] He was conquered by Sylla, then by Lucullus, and then by Pompey. After which, it is said, he would have poisoned himself, but he was so fortified by an antidote which he had invented, and had often taken, that no poison would operate upon him.

END OF THE SIXTH SATIRE.

SATIRA VII.

ARGUMENT.

This Satire is addressed to Telesinus, a poet. Juvenal laments the neglect of encouraging learning. That Cæsar only is the patron of the fine arts. As for the rest of the great and noble Romans, they gave no heed to the protection of poets, historians, lawyers, rheto-

ET spes, et ratio studiorum in Cæsare tantum :
Solutus enim tristes hâc tempestate camœnas
Respexit ; cum jam celebres, notique poëtæ
Balneolum Gabiis, Romæ conducere furnos .
Tentarent : nec fœdum alii, nec turpe putarent
Præcones fieri ; cum desertis Aganippes
Vallibus, esuriens migraret in atria Clio.
Nam si Pieriâ quadrans tibi nullus in umbrâ
Ostendatur, ames nomen, victumque Machæræ ;
Et vendas potius, commissâ quod auctio vendit

Line 1. The hope and reason, &c.] i. e. The single expectation of learned men, that they shall have a reward for their labours, and the only reason, therefore, for their employing themselves in liberal studies, are reposed in Cæsar only.—Domitian seems to be meant ; for though he was a monster of wickedness, yet Quintilian, Martial, and other learned men, tasted of his bounty. Quintilian says of him—“ Quo nec præsentius aliquid, nec studiis magis propitium numen est.” See l. 20, 1.

2. The mournful Muses.] Who may be supposed to lament the sad condition of their deserted and distressed votaries.

4. Bath at Gabii, &c.] To get a livelihood by. Gabii was a little city near Rome. Balneolum—a small bagnio.

— *Ovens.]* Public bakehouses, where people paid so much for baking their bread.

6. Criers.] Præcones—whose office at Rome was to proclaim public meetings, public sales, and the like—a very mean employment ; but the poor starving poets disregarded this circumstance—“ any thing rather than starve”—and indeed, however meanly this occupation might be looked upon, it was very profitable. See sat. iii. l. 157, note.

— *Aganippe.]* A spring in the solitary part of Bœotia, consecrated to the nine Muses.

Hungry Clio.] One of the nine Muses—the patroness of heroic

SATIRE VII.

ARGUMENT.

ricians, grammarians, &c. These last were not only ill paid, but even forced to go to law, for the poor pittance which they had earned, by the fatigue and labour of teaching school.

BOTH the hope, and reason of studies, is in Cæsar only :
For he only, at this time, hath regarded the mournful Muses,
When now our famous and noted poets would try
To hire a small bath at Gabii, or ovens at Rome :
Nor would others think it mean, nor base, 5
To become criers ; when, the vallies of Aganippe
Being deserted, hungry Clio would migrate to court-yards.
For if not a farthing is shewn to you in the Pierian shade,
You may love the name, and livelihood of Machæra ;
And rather sell what the intrusted auction sells 10

poetry : here, by meton. put for the starving poet, who is forced, by his poverty, to leave the regions of poetry, and would fain beg at great men's doors. Atrium signifies the court, or court-yard, before great men's houses, where these poor poets are supposed to stand, like other beggars, to ask alms.

8. *In the Pierian shade.*] See sat. iv. l. 35, note.—*q. d.* If by passing your time, as it were, in the abodes of the Muses, no reward or recompense is likely to be obtained for all your poetical labours. Some read *arca*—but *Pieria umbra* seems best to carry on the humour of the metonymy in this and the preceding line.

9. *Love the name, &c.*] *Machæra* seems to denote the name of some famous crier of the time, whose business it was to notify sales by auction, and, at the time of sale, to set a price on the goods, on which the bidders were to increase—hence such a sale was called *auctio*. See *ANSW. Præco*, No. 1.

q. d. If you find yourself penniless, and so likely to continue by the exercise of poetry, then, instead of thinking it below you to be called a crier, you may cordially embrace it, and be glad to get a livelihood by auctions, as *Machæra* does.

10. *Intrusted.*] So *Holyday*.—*Commissus* signifies any thing committed to one's charge, or in trust. *Comp. sat. ix. l. 93—96.*

Goods committed to sale by public auction, are intrusted to the auctioneer in a twofold respect—first, that he sell them at the best

Stantibus, œnophorum, tripodes, armaria, cistas,
 Alcithoen Pacci, Thebas et Terea Fausti.
 Hoc satius, quam si dicas sub iudice, Vidi,
 Quod non vidisti : faciant equites Asiani.
 Quanquam et Cappadoces faciant, equitesque Bithyni, 15
 Altera quos nudo traducit Gallia talo.
 Nemo tamen studiis indignum ferre laborem
 Cogetur posthac, nectit quicumque canoris
 Eloquium vocale modis, laurumque momordit.
 Hoc agite, ô Juvenes : circumspicit, et stimulat vos, 20
 Materiamque sibi ducis indulgentia quærit.
 Si qua aliunde putas rerum expectanda tuarum
 Præsidia, atque ideo crocææ membrana tabellæ

price ; and, secondly, that he faithfully account with the owner for the produce of the sales.

Commissa may also allude to the commission, or licence, of the magistrate, by which public sales in the forum were appointed.

Some understand commissa auctio in a metaphorical sense—alluding to the contention among the bidders, who, like gladiators matched in fight—commissi, (see sat. i. 163, note,) oppose and engage against each other in their several biddings.

11. *To the standers by.*] *i. e.* The people who attend the auction as buyers.

12. *The Alcithoe—the Thebes, &c.*] Some editions read Alcyonem Bacchi, &c. These were tragedies written by wretched poets, which Juvenal supposes to be sold, with other lumber, at an auction.

13. *Than if you said, &c.*] This, mean as it may appear, is still getting your bread honestly, and far better than hiring yourself out as a false witness, and forswearing yourself for a bribe, in open court.

14. *The Asiatic knights.*] This satirizes those of the Roman nobility, who had favoured some of their Asiatic slaves so much, as to enrich them sufficiently to be admitted into the equestrian order.—These people were, notwithstanding, false, and not to be trusted.

Minoris Asiæ populis nullam fidem esse adhibendam Cic. pro Flacco.

15. *The Cappadocians.*] Their country bordered on Armenia.—They were like the Cretans, (Tit. i. 12.) lyars and dishonest to a proverb ; yet many of these found means to make their fortunes at Rome.

— *The knights of Bithynia.*] Bithynia was another eastern province, a country of Asia Minor, from whence many such people, as are above described, came, and were in high favour, and shared in titles and honours.

16. *The other Gaul, &c.*] Gallo-Græcia, or Galatia, another country of Asia Minor : from hence came slaves, who, like others, were exposed to sale with naked feet. Or it may rather signify, that these wretches (however afterwards highly honoured) were so poor, when they first came to Rome, that they had not so much as a shoe to their feet.

To the standers by, a pot, tripods, book-cases, chests,
 The Alcithoë of Paccius, the Thebes and Tereus of Faustus.
 This is better than if you said before a judge, "I have seen,"
 What you have not seen: tho' the Asiatic knights
 And the Cappadocians may do this, and the knights of Bithynia, 15
 Whom the other Gaul brings over barefoot.
 But nobody to undergo a toil unworthy his studies
 Hereafter shall be compelled, who'er he be that joins, to tuneful
 Measures, melodious eloquence, and hath bitten the laurel.
 Mind this, young men, the indulgence of the emperor 20
 Has its eye upon, and encourages you, and seeks matter for itself.
 If you think, protectors of your affairs are to be expected
 From elsewhere, and therefore the parchment of your saffron-colour'd
 tablet

The poet means, that getting honest bread, in however mean a way, was to be preferred to obtaining the greatest affluence, as these fellows did, by knavery.

16. *Brings over.*] Traducit signifies to bring, or convey, from one place to another. It is used to denote transplanting trees, or other plants, in gardens, &c. and is a very significant word here, to denote the transplanting, as it were, of these vile people from the east to Rome.

18. *That joins, &c.*] The perfection of heroic poetry, which seems here intended, is the uniting grand and lofty expression, eloquium vocale, with tuneful measures—modis canoris.

Vocalis signifies something loud—making a noise—therefore, when applied to poetry, lofty—high-sounding.—*q. d.* No writer, hereafter, who excels in uniting loftiness of style with harmony of verse, shall be driven, through want, into employments which are below the dignity of his pursuits as a poet. Comp. l. 3—6.

19. *Bitten the laurel.*] Laurum momordit.—It was a notion that, when young poets were initiated into the service of the Muses, it was a great help to their genius to chew a piece of laurel, in honour of Apollo. Some think that the expression is figurative, and means those who have tasted of glory and honour by their compositions; but the first sense seems to agree best with what follows.

20. *Mind this.*] Hoc agite—lit. do this—*i. e.* diligently apply yourselves to poetry.

— *Of the emperor.*] Ducis is here applied to the emperor, as the great patron and chief over the liberal arts.

21. *Seeks matter for itself.*] Carefully endeavours to find out its own gratification by rewarding merit.

23. *Therefore the parchment, &c.*] They wrote on parchment, which sometimes was dyed of a saffron-colour; sometimes it was white, and wrapped up in coloured parchment. The tabellæ were the books themselves—*i. e.* the pages on which their manuscripts were written.

If, says the poet, you take the pains to write volumes full, in

Impletur ; lignorum aliquid posce ocyus, et quæ
 Componis, dona Veneris, Telesine, marito : 25
 Aut claude, et positos tineâ pertunde libellos.
 Frange miser calamos, vigilataque prælia dele,
 Qui facis in parvâ sublimia carmina cellâ,
 Ut dignus venias hederis, et imagine macrâ
 Spes nulla ulterior : didicit jam dives avarus 30
 Tantum admirari, tantum laudare disertos,
 Ut pueri Junonis avem. Sed defluit ætas,
 Et pelagi patiens, et cassidis, atque ligonis.
 Tædia tunc subeunt animos, tunc seque suamque
 Terpsichoren odit facunda et nuda senectus. 35
 Accipe nunc artes, ne quid tibi conferat iste,
 Quem colis : Musarum et Apollinis æde relictâ,
 Ipse facit versus, atque uni cedit Homero,
 Propter mille annos. At si dulcedine famæ
 Succensus recites, Maculonus commodat ædes ; 40

hopes of finding any other than Cæsar to reward you, you had better prevent your disappointment, by burning them as fast as you can.—Lignorum aliquid posce ocyus—lose no time in procuring wood for the purpose.

25. *Telesinus.*] The poet to whom this Satire is addressed.

— *The husband of Venus.*] Vulcan, the fabled god of fire—here put for the fire itself. He was the husband of Venus.

g. d. Put all your writings into the fire.

26. *Or shut up, and bore, &c.*] Lay by your books, and let the moths eat them.

27. *Your watched battles.*] Your writings upon battles, the descriptions of which have cost you many a watchful, sleepless night.

28. *A small cell.*] A wretched garret, as we say.

29. *Worthy of ivy, &c.*] That, after all the pains you have taken, you may have an image, *i. e.* a representation of your lean and starved person, with a little paltry ivy put round the head of it, in the temple of Apollo.

30. *There is no farther hope.*] You can expect nothing better—nothing beyond this.

32. *As boys the bird of Juno.*] As children admire, and are delighted with the beauty of a peacock, (see AINSW. tit. Argus,) which is of no service to the bird ; so the patrons, which you think of getting, however rich and able to afford it they may be, will yet give you nothing but compliments on your performances :—these will do you no more service, than the children's admiration does the peacock.

32—33. *Your age passes away.*] You little think that, while you are employing yourself to no purpose, as to your present subsistence, or provision for the future, by spending your time in writing verses, your life is gliding away, and old age is stealing upon you—your youth, which is able to endure the toils and dangers of the sea, the fatigues of wars, or the labours of husbandry, is decaying.

Is filled, get some wood quickly, and what
 You compose, Telesinus, give to the husband of Venus : 25
 Or shut up, and bore thro' with the moth your books laid by.
 Wretch, break your pens, and blot out your watched battles,
 Who makest sublime verses in a small cell,
 That you may become worthy of ivy, and a lean image.
 There is no farther hope : a rich miser hath now learnt, 30
 As much to admire, as much to praise witty men,
 As boys the bird of Juno. But your age, patient of the sea,
 And of the helmet, and of the spade, passes away.
 Then weariness comes upon the spirits ; then, eloquent
 And naked old age hates both itself and its Terpsichore. 35
 Hear now his arts, lest he whom you court should give you
 Any thing : both the temple of the Muses, and of Apollo, being
 forsaken,
 Himself makes verses, and yields to Homer alone,
 Because a thousand years [before him.] But if, with the desire of
 fame
 Inflamed, you repeat your verses, Maculonus lends a house ; 40

34. *Then.*] When you grow old.

— *Weariness, &c.*] You'll be too feeble, in body and mind, to endure any labour, and become irksome even to yourself.

35. *Hates both itself and its Terpsichore.*] Your old age, however learned, clothed in rags, will curse itself, and the Muse that has been your undoing. Terpsichore was one of the nine Muses, who presided over dancing and music : she is fabled to have invented the harp—here, by meton. lyric poetry may be understood.

36. *His arts, &c.*] The artifices which your supposed patron will use, to have a fair excuse for doing nothing for you.

37. *The temple, &c.*] There was a temple of the Muses at Rome which was built by Martius Philippus, where poets used to recite their works. Augustus built a library, and a temple to Apollo, on Mount Palatine, where the poets used also to recite their verses, and where they were deposited. See PERS. prol. l. 7. and HOR. lib. i. epist. iii. l. 17.

Among the tricks made use of by these rich patrons, to avoid giving any thing to their poor clients; the poets, they affected to make verses so well themselves, as not to stand in need of the poetry of others ; therefore they deserted the public recitals, and left the poor retainers on Apollo and the Muses to shift as they could.

38. *Yields to Homer alone.*] In his own conceit ; and this only upon account of Homer's antiquity, not as thinking himself Homer's inferior in any other respect.

39. *If with the desire of fame, &c.*] If you don't want to get money by your verses, and only wish to repeat them for the sake of applause.

40. *Maculonus, &c.*] Some rich man will lend you his house.

Ac longe ferrata domus servire jubetur,
 In quâ sollicitas imitatur janua portas.
 Scit dare libertos extremâ in parte sedentes
 Ordinis, et magnas comitum disponere voces.
 Nemo dabit regum, quanti subsellia constant, 45
 Et quæ conducto pendent anabathra tiglio,
 Quæque reportandis posita est orchestra cathedris,
 Nos tamen hoc agimus, tenuique in pulvere sulcos
 Ducimus, et littus sterili versamus aratro.
 Nam si discedas, laqueo tenet ambitiosi 50
 Consuetudo mali: tenet insanabile multos
 Scribendi cacoëthes, et ægro in corde senescit.
 Sed vatem egregium, cui non sit publica vena,
 Qui nihil expositum soleat deducere, nec qui
 Communi feriat carmen triviale monetâ; 55
 Hunc, qualem nequeo monstrare, et sentio tantum,

41. *Strongly barr'd.*] Longe—lit. exceedingly—very much—*q. d.* If you are thought to want money of him for your verses, the doors of his house will be barred against you, and resemble the gates of a city when besieged, and under the fear and anxiety which the besiegers occasion; but if you profess only to write for fame, he will open his house to you, it will be at your service, that you may recite your verses within it, and will procure you hearers, of his own freedmen and dependents, whom he will order to applaud you.

43. *He knows how to place, &c.*] Dare—lit. to give.—*q. d.* He knows how to dispose his freedmen on the farthest seats behind the rest of the audience, that they may begin a clap, which will be followed by those who are seated more forward. Ordo is a rank or row of anything, so of benches or seats.

44. *And to dispose, &c.*] How to dispose his clients and followers, so as best to raise a roar of applause—euge!—bene!—bravo! as we say, among your hearers. All this he will do, for it costs him nothing.

46. *The stairs, &c.*] These were for the poet to ascend by into his rostrum, and were fastend to a little beam, or piece of wood, which was hired for the purpose.

47. *The orchestra, &c.*] The orchestra at the Greek theatres was the part where the chorus danced—the stage. Among the Romans it was the space between the stage and the common seats, where the senators and nobles sat to see plays acted. The poor poet is here supposed to make up such a place as this for the reception of the better sort, should any attend his recitals; but this was made up of hired chairs, by way of seats, but which were to be returned as soon as the business was over.

48. *Yet we still go on.*] Hoc agimus—lit. we do this—we still pursue our poetical studies.—Hoc agere is a phrase signifying to

And the house strongly barr'd is commanded to serve you,
 In which the door imitates anxious gates.
 He knows how to place his freedmen, sitting in the extreme part
 Of the rows, and to dispose the loud voices of his attendants.
 None of these great men will give as much as the benches may cost, 45
 And the stairs which hang from the hired beam,
 And the orchestra, which is set with chairs, which are to be carried
 back.

Yet we still go on, and draw furrows in the light
 Dust, and turn up the shore with a barren plough.
 For if you would leave off, custom of ambitious evil 50
 Holds you in a snare : many an incurable ill habit of writing
 Possesses, and grows inveterate in the distemper'd heart.
 But the excellent poet, who has no common vein,
 Who is wont to produce nothing trifling, nor who
 Composes trivial verse in a common style, 55
 Him (such a one I can't shew, and only conceive)

mind, attend to, what we are about. See TER. And. act. I. sc. ii. l. 12. So before, l. 20.—hoc agite, O Juvenes.

48. *Draw furrows, &c.*] We take much pains to no purpose, like people who should plough in the dust, or on the sea-shore. Comp. sat. i. 157, note.

50. *Would leave off.*] *Discedas*—if you would depart from the occupation of making verses.

— *Custom of ambitious evil.*] Evil ambition, which it is so customary for poets to be led away with.

51. *An incurable ill habit.*] *Cacoethes* (from Gr. κακος, bad, and ηθος, a custom or habit) an evil habit.—Many are got into such an itch of scribbling, that they cannot leave it off.—*Cacoethes* also signifies a boil, an ulcer, and the like.

52. *Grows inveterate, &c.*] It grows old with the man, and roots itself, as it were, by time, in his very frame.

53. *No common vein.*] Such talents as are not found among the generality.

54. *Nothing trifling.*] *Expositum*—common, trifling, obvious—nothing in a common way.

55. *Trivial verse, &c.*] *Trivialis* comes from *trivium*, a place where three ways meet, a place of common resort : therefore I conceive the meaning of this line to be, that such a poet as Juvenal is describing writes nothing low or vulgar ; such verses as are usually sought after, and purchased by the common people in the street. The word *feriat* is here metaphorical. *Ferio* literally signifies to strike, or hit ; thus to coin or stamp money—hence to compose or make (hit off, as we say) verses : which, if done by a good poet, may be said to be of no common stamp. *Moneta* is the stamp, or impression, on money—hence, by metaph. a style in writing.

Anxietate carens animus facit, omnis acerbi
 Impatiens, cupidus sylvarum, aptusque bibendis
 Fontibus Aonidum : neque enim cantare sub antro
 Pierio, thyrsumve potest contingere sana 60
 Paupertas, atque æris inops, quo nocte dieque
 Corpus eget. Satur est, cum dicit Horatius, Euhoe !
 Quis locus ingenio : nisi cum se carmine solo
 Vexant, et dominis Cirrhæ, Nisæque feruntur
 Pectora nostra, duas non admittentia curas ? 65
 Magnæ mentis opus, nec de lodice parandâ
 Attonitæ, currus et equos, faciesque Deorum
 Aspicere, et qualis Rutulum confundit Erinny's.
 Nam si Virgilio puer, et tolerabile desit
 Hospitium, caderent omnes a crinibus hydri : 70
 Surda nihil gemeret grave buccina. Poscimus ut sit
 Non minor antiquo Rubrenus Lappa cothurno,

57. *A mind, &c.] i. e.* Such a poet is formed by a mind that is void of care and anxiety.

58. *Impatient.]* That hates all trouble, can't bear vexation.

— *Desirous of woods.]* Of sylvan retirement.

59. *Fountains of the Muses.]* Called Aonides, from their supposed habitation in Aonia, which was the hilly part of Bœotia, and where there were many springs and fountains sacred to the Muses. Of these fountains good poets were, in a figurative sense, said to drink, and by this to be assisted in their compositions.

59—60. *In the Pierian cave, &c.]* Pieria was a district of Macedonia, where was a cave, or den, sacred to the Muses.

60. *Thyrsus.]* A spear wrapt about with ivy, which they carried about in their hands at the wild feasts of Bacchus, in imitation of Bacchus, who bore a thyrsus in his hand. The meaning of this passage is, that, for a poet to write well, he should be easy in his situation, and in his circumstances : for those who are harassed with poverty and want cannot write well, either in the more sober style of poetry, or in the more enthusiastic and flighty strains of composition. By sana paupertas, the poet would insinuate, that no poor poet, that had his senses, would ever attempt it.

62. *Horace is satisfied, &c.]* It might be objected, that Horace was poor when he wrote, therefore Juvenal's rule won't hold, that a poor poet can't well write. To this Juvenal would answer, " True, " Horace was poor, considered as to himself; but then remember " what a patron he had in Mæcenas, and how he was enabled by " him to avoid the cares of poverty. When he wrote his fine Ode " to Bacchus, and uttered his sprightly—Eva or Euhoe—he, doubt- " less, was well sated with good cheer." See lib. ii. ode xix. l. 5—8.

64. *The lords of Cirrha and Nisa.]* Apollo and Bacchus, the tutelary gods of poets. Cirrha was a town of Phocis, near Delphi, where Apollo had an oracle.

A mind free from anxiety makes ; of every thing displeasing
 Impatient, desirous of woods, and disposed for drinking the
 Fountains of the Muses : for neither to sing in the
 Pierian cave, or to handle the thyrsus, is poverty, 60
 Sober, and void of money, (which night and day the body wants,)
 Able. Horace is satisfied, when he says—Euhoe !
 What place is there for genius, unless when with versè alone
 Our minds trouble themselves, and by the lords of Cirrha and Nisa
 Are carried on, not admitting two cares at once ? 65
 It is the work of a great mind, not of one that is amazed about
 Getting a blanket, to behold chariots, and horses, and the faces
 Of the gods, and what an Erinny's confounded the Rutulian :
 For if a boy, and a tolerable lodging had been wanting to Virgil,
 All the snakes would have fallen from her hairs : 70
 The silent trumpet have groan'd nothing disastrous. Do we require
 That Rubrenus Lappa should not be less than the ancient buskin,

Nisa, a den in Arabia, where Bacchus was educated by the nymphs, when sent thither by Mercury. From hence Bacchus was called Dionysius—ex Διός, and Nisa ; Gr. Διωνυσίος.

65. *Carried on.*] *i. e.* Inspired, and assisted.

66. *Not of one, &c.*] *q. d.* It is the work of a great and powerful mind, above want, not of one that is distracted about getting a blanket for his bed, to fix the eye of the imagination, so as to conceive and describe horses and chariots, and godlike appearances, in such a manner as to do justice to these sublime subjects of heroic verse.—See VIRG. ÆN. xii. l. 326, 7.

68. *And what an Erinny's.*] How Alecto looked when she astonished the Rutulian king Turnus—when she filled him with terror, by throwing her torch at him. ÆN. vii. l. 456, 7. Erinny's is a name common to the three furies of hell, of which Alecto was one.

70. *All the snakes would have fallen, &c.*] *q. d.* Had Virgil been poor, and without his pleasures and conveniences, he never would have been able to describe, in the manner he has done, the snaky tresses of Alecto. See ÆN. vii. l. 450. All this had been lost to us.

71. *The silent trumpet.*] Surdus not only means to express one who does not hear, but that also which gives no sound. See sat. xiii. l. 194.

Juvenal alludes to ÆN. vii. l. 519, 20, 1.

72. *Rubrenus Lappa, &c.*] An ingenious, but poor and miserable tragic poet, who lived in Juvenal's time.

— *Less than the ancient buskin.*] Not inferior to the old writers of tragedy. Cothurno, per metonym. put here for the tragic poets, as it often is for tragedy.

Cujus et alveolòs et lænam pignerat Atreus ?
 Non habet infelix Numitor, quod mittat amico ;
 Quintillæ quod donet, habet : nec defuit illi, 75
 Unde emeret multâ pascendum carne leonem
 Jam domitum. Constat leviori bellua sumptu
 Nimirum, et capiunt plus intestina poëtæ.
 Contentus famâ jaceat Lucanus in hortis
 Marmoreis : at Serrano, tenuique Saleio 80
 Gloria quantalibet, quid erit, si gloria tantum est ?
 Curritur ad vocem jucundam, et carmen amicæ
 Thebaidos, lætam fecit cum Staius urbem,
 Promisitque diem : tantâ dulcedine captos
 Afficit ille animos, tantâque libidine vulgi 85
 Auditur : sed cum fregit subsellia versu,
 Esurit, intactam Paridi nisi vendat Agaven.

73. *Atreus had laid in pawn.*] It has been observed by Ainsworth, against Stephanus and other lexicographers, that *pignero* does not mean to take, or receive, a thing in pawn, but to send it into pawn. In this view we may understand *Atreus* to be the name of some tragedy, on the subject of *Atreus*, king of *Mycenæ*, which met with such bad success as to oblige poor *Rubrenus* to pawn his clothes and furniture. *Stephanus* and others understand *pignerat* in the sense of taking to pawn, and suppose *Atreus* to be the name of the pawnbroker, to whom *Rubrenus* had pawned his goods.

The first sense seems to have the best authority ; but with which ever we may agree, the thought amounts to the same thing in substance—*viz.* Can it be expected that this poor poet should equal the fire and energy of the old tragic writers, while his clothes and furniture were pawned, in order to supply him with present necessaries to keep him from starving ?—A man in such distress, whatever his genius might be, could not exert it.

74. *Numitor.*] The name *Numitor* may stand, here, for any rich man, who would let a poet starve for want of that money which he lays out upon his mistress, or in buying some useless curiosity, such as a tame lion. *Infelix* is here ironical.

78. *Doubtless, &c.*] Ironically said.—No doubt it would cost more to maintain a poet than a lion.

79. *Lucan, &c.*] A learned and rich poet of *Corduba* in *Spain*, who, coming to *Rome*, was made a knight. He wrote, but lived not to finish, the civil wars between *Cæsar* and *Pompey*, in an heroic poem, called *Pharsalia*. He was put to death by *Nero*. See more, AINSW. *Lucanus*.

— *May lie in gardens, &c.*] Repose himself in ease and luxury, fame being sufficient for one who wants nothing else. *Marmoreis*—adorned with fine buildings of marble.

80. *Serranus, and to thin Saleius, &c.*] These were two poor poets in *Juvenal's* time. Of the latter *Tacitus* says—“ Who takes

Whose platters, and cloke, Atreus had laid in pawn ?
 Unhappy Numitor has not what he can send to a friend ;
 He has what he can give to Quintilla : nor was there wanting to him 75
 Wherewithal he might buy a lion, to be fed with much flesh,
 Already tamed. The beast stands him in less expense,
 Doubtless, and the intestines of a poet hold more.
 Lucan, content with fame, may lie in gardens adorn'd with
 Marble : but to Serranus, and to thin Saleius, 80
 What will ever so much fame be, if it be only fame ?
 They run to the pleasing voice, and poem of the favourite
 Thebais, when Statius has made the city glad,
 And has promised a day : with so great sweetness does he affect
 The captivated minds, and is heard with so much eager desire 85
 Of the vulgar : but when he has broken the benches with his verse,
 He hungers, unless he should sell his untouched Agave to Paris.

“ any notice of, or even attends or speaks to, our excellent poet
 “ Saleius ?”

These men may get fame by the excellence of their compositions ;
 but what signifies that, if they get nothing else ? fame won't feed
 them.

Perhaps the poet calls Saleius tenuis—thin, from his meagre ap-
 pearance.

82. *They run.*] *Curritur*, here used impersonally, like *concurritur*.
 HOR. sat. i. l. 7.

— *The pleasing voice.*] *i. e.* Of Statius, when he reads over his
 Thebais in public.

84. *Promised a day.*] *i. e.* Appointed a day for a public recital
 of his poem on the Theban war.

86. *Broken the benches, &c.*] By the numbers of his hearers, who
 flocked to attend him when he recited his Thebais. Notwithstanding
 this he must starve, for any thing the nobles will do for him.

87. *His untouched Agave.*] His new play called *Agave*, which
 has never been heard, or performed. This play was formed upon the
 story of Agave, the daughter of Cadmus, who was married to Echion
 king of Thebes, by whom she had Pentheus, whom she, and the rest
 of the Menades, in their mad revels, tore limb from limb, because he
 would drink no wine, and for this was supposed to slight the feasts of
 Bacchus. AINSW.—See HOR. Sat. lib. ii. sat. iii. l. 303 ; and
 OVID, Met. iii. 725—8.

— *Paris.*] A stage-player, in high favour with Domitian ; in-
 somuch that Domitian fell in love with him, and repudiated his wife
 Domitia for his sake.

What Juvenal says here, and in the three following lines, in a
 seeming complimentary way, was no more than a sneer upon Paris
 the player, and, through him, upon the emperor, who so understood

Ille et militiæ multis largitur honorem ;
 Semestri vatum digitos circumligat auro.
 Quod non dant proceres, dabit histrio. Tu Camerinos 90
 Et Bareas, tu nobilium magna atria curas ?
 Præfectos Pelopea facit, Philomela tribunos.
 Haud tamen invidias vati, quem pulpita pascent.
 Quis tibi Mecænas ? quis nunc erit aut Proculeius,
 Aut Fabius ? quis Cotta iterum ? quis Lentulus alter ? 95
 Tunc par ingenio pretium : tunc utile multis
 Pallere, et vinum toto nescire Decembri.
 Vester porro labor fœcundior, historiarum

it, and turned our author's jest into his punishment, for in his old age, he sent him into Ægypt, by way of an honorary service, with a military command. This shews that this Satire was written in the time of Domitian, and he is meant by Cæsare, l. 1.

However, it is very evident, that Juvenal meant to rebuke the nobles for their parsimony towards men of genius, by shewing how generous Paris was to them, insomuch that they ought to be ashamed to be outdone by a stage-player.

89. *Semestrian gold.*] Semestris not only means a space of six months, (*sex mensium*), but the half or middle of a month. The moon is called semestris, when she is arrived at the middle of her month, and is quite round in form.

The aurum semestre, here, means gold in a round form, *i. e.* a ring; such as was worn by knights, to which dignity some poets had been raised, through the interest of this stage-player with the emperor. But qu.—If there be not here an allusion to the winter and summer rings? See sat. i. l. 28.

91. *Camerini and Barea, &c.*] Some rich nobles, whose levees the poor poets might attend in vain.

92. *Pelopea makes prefects.*] The tragedy of Pelopea, the daughter of Thyestes, who was lain with by her own father, and produced Ægysthus, who killed Agamemnon and Atreus.

— *Philomela tribunes.*] The tragedy of Philomela, the daughter of Pandion king of Athens, ravished by Tereus, who had married her sister Progne. See more, ANSW. tit. Philomela.

The poet seems here to insinuate, that the performance of Paris, in these tragedies, so charmed the emperor, and gave the actor such an ascendancy over him, as to enable Paris to have the great offices of state at his disposal, so that they were conferred on whomsoever he pleased.

93. *Envy not, &c.*] *q. d.* Though, in some instances, great things have been done for some individuals, through the influence and interest of Paris, yet, in general, those who have nothing else to depend on but writing for the stage, are left to starve, and therefore are hardly (*haud*) to be envied. Pulpita—see sat. iii. l. 174, note.

94. *Mecenas.*] Who is the rich man that is such a patron to you, as Mecænas was to Horace? who not only enriched him, but made

He also bestows military honour on many ;
 He binds round the fingers of poets with Semestrian gold.
 What nobles do not give, an actor will. Dost thou trouble thine 90
 Head about the Camerini and Bareæ, and the great courts of nobles ?
 Pelopea makes prefects, Philomela tribunes.
 Yet envy not the poet whom the stage maintains.
 Who is your Mecænas ? who now will be either a Proculeius,
 Or a Fabius ? who a second Cotta ? who another Lentulus ? 95
 Then reward was equal to genius : then 'twas useful to many
 To be pale, and to know nothing of wine for a whole December.
 Moreover your labour, ye writers of histories, is more

him his friend and companion, and introduced him to the favour of the emperor Augustus.

94. *Proculeius.*] A Roman knight, intimate with Augustus. He was so liberal to his two brothers, Scipio and Murena, that he shared his whole patrimony with them, when they had been ruined by the civil wars. See HOR. lib. ii. ode ii. l. 5, 6.

95. *Fabius.*] The Fabius is, perhaps, here meant, to whom Ovid wrote four epistles in his banishment, as to a noble and generous patron of men of genius. Or it may relate to Fabius Maximus, who sold his estate, in order to redeem some Romans who had been taken captives by Hannibal.

— *Cotta.*] A great friend to Ovid, who wrote to him three times from Pontus, as to a constant patron. Ovid says to him :

Cumque labent alii, jactataque vela relinquunt,

Tu laceræ remanes anchora sola rati :

Grata tua est igitur pietas. Ignoscimus illis,

Qui, cum fortunâ, terga dedere fugæ.

— *Lentulus.*] A man of great liberality, to whom CIC. epist. vii. lib. i. ad famil. thus writes : Magna est hominum opinio de te, magna commendatio liberalitatis.

96. *Reward was equal, &c.*] When there were such men as these to encourage genius, and to be the patrons of learning, then reward was equal to merit.

97. *To be pale.*] With constant study and application, which were then sure to be profitable. Comp. HOR. epist. iii. l. 10. PERS. sat. i. 124.

— *To know nothing of wine, &c.*] The feast of the Saturnalia was observed in the month of December, with great festivity and jollity, with plenty of wine and good cheer : all this it was worth a poet's while to give up entirely for his study : and rather than not finish what he was about, not taste so much as a single drop of wine during the whole festival, knowing that he was certain to be well paid for his pains.

98. *Your labour, &c.*] He now speaks of the writers of history, whose labour and fatigue are beyond those of other writers, and yet they are equally neglected.

Scriptores : petit hic plus temporis, atque olei plus :

Namque oblita modi millesima pagina surgit

100

Omnibus, et crescit multâ damnosa papyro.

Sic ingens rerum numerus jubet, atque operum lex.

Quæ tamen inde seges ? terræ quis fructus apertæ ?

Quis dabit historico, quantum daret acta legenti ?

Sed genus ignavum, quod lecto gaudet et umbrâ.

105

Dic igitur, quid causidicis civilia præstent

Officia, et magno comites in fasce libelli ?

Ipsi magna sonant : sed tunc cum creditor audit

Præcipue, vel si tetigit latus acrior illo,

Qui venit ad dubium grandi cum codice nomen :

110

Tunc immensa cavi spirant mendacia folles,

Conspuiturque sinus. Verum deprendere messem

98—9. *Is more abundant, &c.*] The subject-matter more various and extensive.

99. *More oil.*] Alluding to the lamps which they used to write by, in which they consumed a great quantity of oil. See sat. i. l: 51, note.

100. *Forgetful of measure.*] The subjects are so various, and the incidents crowd in so fast upon the historian, that he passes all bounds, without attending to the size of his work—it rises to a thousand pages before you are aware.

101. *Ruinous with much paper.*] So much paper is used, as to ruin the poor historian with the expense of it.

102. *The great number of things.*] *i. e.* Which are treated.

—*The law of such works.*] The rules of history, which oblige the historian to be particular in his relation of facts, and, of course, diffuse.

103. *What harvest, &c.*] What profit do ye reap ?

—*The far—extended ground.*] The wide and boundless field of history. Comp. VIRG. Geor. iii. 194, 5 ; and Geor. ii. 280.

Some think that this expression of terræ apertæ, taken in connexion with the seges, is, as that is, metaphorical, and alludes to the labour of the husbandman, in opening the ground by tillage, in order to prepare it for the seed. So the historian ploughs, and digs, and labours, as it were, in the field of history, in hopes of reaping profit thereby.

104. *A collector of the registers.*] The acta were journals, registers, acts of the senate, or the like records. The clerk, who wrote or collected them, was called *actuarius*. He was a sort of historian in his way.

105. *They are an idle race, &c.*] But perhaps it may be said, that, though they write much, yet that they write at their ease ; that they, as well as the poets, are a lazy set of fellows, who write lol-

Abundant : this demands more time, and more oil ;
 For the thousandth page, forgetful of measure, arises 100
 To ye all, and increases ruinous with much paper :
 Thus the great number of things ordains, and the law of (such) works.
 What harvest is from thence ? what fruit of the far extended ground ?
 Who will give an historian as much as he would give to a collector
 of the registers ?

But they are an idle race, which rejoices in a couch or a shade. 105
 Tell me then, what civil offices afford to the lawyers,
 And the libels their attendants in a great bundle ?
 They make a great noise, but especially then, when the creditor
 Hears, or if one, more keen than he, has touched his side,
 Who comes with a great book to a doubtful debt : 110
 Then his hollow bellows breathe out prodigious lies,
 And his bosom is spit upon. But if you would discover the

ling upon their couches, or repose themselves in shady places. Hence
 HOR. lib. i. ode xxxii. l. 1.

Poscimus. Si quid vacui sub umbra
 Lusimus tecum.

And again :

Somno gaudentis et umbrâ.

Epist. ii. lib. ii. l. 78.

106. *Civil offices, &c.*] What they get by their pleading for their
 clients in civil actions.

107. *The libels, &c.*] Their bundles of briefs which they carry
 with them into court.

108. *A great noise.*] Bawls aloud—magna, adverbially, for mag-
 nopere. Græcism. See sat. vi. 516. Grande sonat.

108—9. *Especially—when the creditor hears.*] Creditor signifies
 one that lends, or trusts, a creditor.

The lawyer here spoken of must be supposed to be of council with
 the plaintiff, or creditor, who makes a demand of money lent to ano-
 ther. If the lawyer observes him to be within hearing, he exerts
 himself the more.

109. *One more keen.*] If another, of a more eager disposition, and
 more earnest about the event of his cause, who sues for a book-debt of
 a doubtful nature, and brings his account-books to prove it, thinks
 that the lawyer does not exert himself sufficiently in his cause, and in-
 timates this to the pleader, by a jog on the side with his elbow—then,
 &c. See AINSW. Codex, No. 2 ; and Nomen, No. 5.

111. *His hollow bellows.*] *i. e.* His lungs.

— *Breathe out prodigious lies.*] In order to deceive the court,
 and to make the best of a bad cause.

112. *Is spit upon.*] Is slavered all over with his foaming at the
 mouth.

— *If you would discover, &c.*] Were it possible to compute
 the gains of lawyers, you might put all they get in one scale, and in

Si libet ; hinc centum patrimonia causicorum,
Parte aliâ solum russati pone Lacertæ.

Consedere duces : surgis tu pallidus Ajax, 115

Dicturus dubiâ pro libertate, Bubulco

Judice. Rumpere miser tensum jecur, ut tibi lasso

Figantur virides, scalarum gloria, palmæ.

Quod vocis pretium ? siccus petasunculus, et vas

Pelamidum, aut veteres, Afriorum epimonia, bulbi ; 120

Aut vinum Tiberi devectum : quinque lagenæ,

Si quater egisti. Si contigit aureus unus,

Inde cadunt partes, ex fœdere pragmaticorum.

the other those of Domitian's coachman, and there would be no comparison, the latter would so far exceed.

As some understand by the russati Lacertæ, a charioteer belonging to Domitian, who was clad in a red livery, and was a great favourite of that emperor ; so others understand some soldier to be meant, who, as the custom then was, wore a red or russet apparel : in this view the meaning is, that the profits of one hundred lawyers, by pleading, don't amount in value to the plunder gotten by one soldier. So Mr. C.

DRYDEN :

Ask what he gains by all this lying prate.

A captain's plunder trebles his estate.

So Joh. Britannicus—*Russati Lacertæ.*] Lacerta, nomen militis, fictum a poeta : nam milites Romani usi sunt in prælio vestibus russatis, &c.

115. *The chiefs, &c.*] Consedere duces.—The beginning of Ovid's account of the dispute, between Ulysses and Ajax, for the armour of Achilles. OVID, Met. lib. xiii. l. 1. Here humourously introduced to describe the sitting of the judges on the bench in a court of justice.

—*Thou risest a pale Ajax.*] Alluding to OVID, lib. xiii. l. 2.

Surgit ad hos clypei dominus septemplex Ajax—

by way of ridicule on the eager and agitated lawyer, who is supposed to arise with as much fury and zeal in his client's cause, as Ajax did to assert his pretensions to the armour in dispute.

116. *Doubtful freedom.*] The question in the cause is supposed to be, whether such or such a one is entitled to the freedom of the city ; there were many causes on this subject.

116—17. *Bubulcus being judge.*] This may mean C. Attilius Bubulcus, who was consul. Or, by Bubulcus, the poet may mean some stupid, ignorant fellow, who was fitter to be an herdsman, than to fill a seat of justice. And thus the poet might satirize the advancement of persons to judicial offices, who were totally unqualified and unfit for them.

117. *Break your stretched liver.*] Which, with the other contents in the region of the diaphragm, must be distended by the violent exertions of the speaker : or it may mean the liver distended by

Profit, put the patrimony of an hundred lawyers on one side,
And on the other that of the red-clad Lacerta only.

The chiefs are set down together, thou risest a pale Ajax, 115
In order to plead about doubtful freedom, Bubulcus

Being judge: break, wretch, your stretched liver, that to you fa-
tigated,

Green palms may be fixed up, the glory of your stairs.

What is the reward of your voice? a dry bit of salt bacon, and a vessel
Of sprats, or old bulbous roots which come monthly from Africa, 120
Or wine brought down the Tiber: five flagons,

If you have pleaded four times—If one piece of gold befalls,
From thence shares fall, according to the agreement of pragmatics.

anger. So Horace on another occasion *fervens difficili bile tumet jecur*. HOR. ode xiii. lib. i. l. 4.

118. *Green palms, &c.*] It was the custom of the client, if he succeeded in his cause, to fix such a garland at the lawyer's door.

—*The glory of your stairs.*] By which the poor lawyer ascended to his miserable habitation.

120. *Of your voice.*] Of all your bawling—What do you get by all the noise which you have been making?

—*Of sprats.*] *Pelamidum*.—It is not very certain what these fish were; but some small and cheap fish seem to be here meant. Ainsworth says they were called *pelamides*, à Gr. *πηλος*, lutum—clay or mud. Most likely they were chiefly found in mud, like our grigs in the Thames, and were, like them, of little worth.

—*Old bulbous roots, &c.*] Perhaps onions are here meant, which might be among the small presents sent monthly from Africa to Rome. See AINSW. *Epimēnia*. PLIN. xix. 5. calls a kind of onion, *epimēnidium*, from Gr. *επιμενιδιον*. AINSW. *Epimēnidium*.—Those sent to the lawyer were *veteres*—old and stale.

121. *Wine brought down the Tiber.*] Coming down the stream from *Veiento*, or some other place where bad wine grew.

—*Five flagons.*] *Lagena* was a sort of bottle in which wine was kept. The five *lagenæ* cannot be supposed to make up any great quantity. Five bottles of bad wine, for pleading four causes, was poor pay.

122. *A piece of gold, &c.*] If it should so happen, that you should get a piece of gold for a fee.—The Roman *aureus* was in value about 1l. 4s. 3d. according to Pliny, lib. xxxiii. c. 3. See post, l. 243.

123. *Thence shares fall, &c.*] This poor pittance must be divided into shares, and fall equally to the lot of others besides yourself.

—*According to the agreement, &c.*] Ainsworth says, that the *pragmatici* were prompters, who sat behind the lawyers while they were pleading, and instructed them, telling them what the law, and the meaning of the law, was. For this, it may be supposed, that the *pragmatici* agreed with the lawyers, whom they thus served, to share in the fees. We use the word *pragmatical*, to denote busily meddling and intruding into others' concerns—hence foolishly talk-

Æmilio dābitur, quantum petet, et melius nos
 Egimus : hujus enim stat currus aeneus, alti 125
 Quādrījuges in vestibulis, atque ipse feroci
 Bellatore sedens curvatum hastile minatur
 Eminus, et statuâ meditatur prælia luscâ:
 Sic Pēdo conturbat, Matho deficit: exitus hic est
 Tongilli, magno cum rhinocerote lavari 130
 Qui solet, et vexat lutulentâ balnea turbâ
 Perque forum juvenes longo premit assere Medos,
 Empturus pueros, argentum, myrrhina, villas:
 Spondet enim Tyrio stalaria purpura filo.
 Et tamen hoc ipsis est utile: purpura vendit 135
 Causidicum, vendunt amethystina: convenit illis

ative, impertinent, saucy. PHILLIPS.—Gr. *περυστικός*—solers in negotiis agendis.

124. *To Æmilius will be given, &c.*] We may suppose that this Æmilius was a rich lawyer, who, though of inferior abilities to many poor pleaders, yet got a vast deal of money by the noble and splendid appearance which he made.

124—5. *We have pleaded better.*] Though there be some among us who are abler lawyers.

125. *A brazen chariot, &c.*] He had a large brazen statue, a fine bronze, as we should call it, of a chariot, drawn by four horses, placed in his vestibule, or entrance to his house, which made a magnificent appearance. Quadrijugis signifies four horses harnessed together, and drawing in a chariot.

126—7. *Himself—sitting, &c.*] There was also an equestrian statue of Æmilius himself, mounted on a war-horse, in the very action of bending back his arm, as if ready to throw a javelin.

128. *A blinking statue.*] The statue represents Æmilius as meditating some great stroke against an enemy, and having one eye shut, in order to take aim with the other. Or perhaps Æmilius had but one eye, which the statue represented. All these things, which can add no real worth or ability to the owner of them, yet strike the vulgar with high veneration for Æmilius, and engage them to employ him in preference to others, insomuch that he may have what fees he pleases. See l. 124.

129. *Thus Pēdo breaks.*] Conturbat—ruins himself—by wanting to appear rich, in order to draw clients.

— *Matho fails.*] Becomes bankrupt, as it were, by the expense he puts himself to on the same account.

130. *Of Tongillus.*] This was some other lawyer, who ruined himself by wanting to seem rich and considerable.

— *With large rhinoceros.*] The richer sort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros, which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

131. *With a dirty crowd.*] Who followed him through the dirty

To Æmilius will be given as much as he will ask ; and we have
 Pleaded better : for a brazen chariot stands, and four stately 125
 Horses in his vestibules, and himself on a fierce
 War-horse sitting, brandishes a bent spear
 Aloft, and meditates battles with a blinking statue.
 Thus Pedo breaks—Matho fails: this is the end
 Of Tongillus, who to bathe with large rhinoceros 130
 Is wont, and vexes the baths with a dirty crowd ;
 And thro' the forum presses the young Medes with a long pole,
 Going to buy boys, silver, vessels of myrrh, and villas ;
 For his foreign purple with Tyrian thread promises for him.
 And yet this is useful to them : purple sells 135
 The lawyer, violet-colour'd robes sell him : it suits them

streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the gentry who resorted to the public baths.

132. *Presses the young Medes, &c.*] He rides through the forum in a litter, set upon poles which rested on the shoulders of the bearers.

— *Young Medes.*] The Romans were furnished with slaves from Media and Persia, who were very tall and robust—these were chiefly employed in carrying the lecticæ, or litters, in which the richer people were carried through the streets of Rome.

133. *Going to buy, &c.*] Appearing thus, as some great man who was going to lay out money in various articles of luxury. *Pueros*, here, means young slaves.

134. *His foreign purple, &c.*] His dress was also very expensive, and was such as the nobles wore

— *Promises for him.*] *i. e.* Gains him credit. *Spondeo* properly signifies to undertake, to be surety for another, and it is here used in a metaphorical sense ; as if the expensive dress of Tongillus was a surety for him as being rich, because by this he appeared to be so.

— *Foreign purple.*] *Statarius* (from *stata*, a ship or boat) signifies outlandish, foreign, as imported by sea from a foreign country.

— *Tyrian thread.*] The thread, of which the garment of Tongillus was made, was dyed in the liquor of the *murex*, a shell-fish, of which came the finest purple dye, and the best of which were found near Tyre ; therefore we often read of the Tyrian purple. See *Æn.* iv. 262. *HOR.* epod. xii. l. 21.

135. *This is useful, &c.*] All this parade of appearance is a mean of recommending the lawyers to observation, and sometimes to employment, therefore may be said to have its use where it succeeds.

135—6. *Purple sells the lawyer.*] His fine appearance is often the cause of his getting employment, in which, for the price of his fee, he may be said to sell himself to his client.

136. *Violet-coloured robes.*] *Amethystina.*—The amethyst is a

Et strepitu, et facie majoris vivere censûs.
 Sed finem impensæ non servat prodiga Roma.
 Ut redeant veteres, Ciceroni nemo ducentos
 Nunc dederit nummos, nisi fulserit annulus ingens. 140
 Respicit hoc primum qui litigat, an tibi servi
 Octo, decem comites, an post te sella, togati
 Ante pedes. Ideo conductâ Paulus agebat
 Sardonyche, atque ideo pluris, quam Cossus agebat,
 Quam Basilus. Rara in tenui facundia panno. 145
 Quando licet flentem Basilo producere matrem?
 Quis bene dicentem Basilum ferat? accipiat te
 Gallia, vel potius nutricula causicorum
 Africa, si placuit mercedem imponere linguæ.

precious stone of a violet-colour. This colour also the gentry among the Romans were fond of wearing; and this, therefore, also recommended the lawyers to observation, and sometimes to employment.

137. *With the bustle, &c.*] They find it suitable to their views of recommending themselves, to live above their fortunes, and, of course, to be surrounded with numbers of attendants, &c.—and, from this, and the appearance of their dress, to seem richer than they were: this, as the next line imports, because nobody was looked upon that was not supposed able to afford to be extravagant; such was the monstrous prodigality of the times, that the expenses of people were boundless.

139. *Nobody would give Cicero, &c.*] Such is the importance of fashionable and expensive appearance, that even Tully himself, (if he could return from the dead,) though the greatest orator that Rome ever saw, as well as the ablest advocate, nobody would give him a fee, though ever so small, unless he appeared with a ring of great value glittering upon his finger—ducentos nummos.—The nummus argenti was a sesterce, the fourth part of a denarius, but seven farthings of our money.

141. *He that litigates, &c.*] He that wants to employ counsel, instead of first inquiring into the abilities of the man whom he employs, first asks how many servants he keeps, and in what style he lives.

141—2. *Eight servants.*] *i. e.* Slaves to carry your litter.—The litters were more or less respectable, as to their appearance, from the number of bearers which carried them—some had six. See sat. i. l. 64, and note. These were called hexaphori, from Gr. ἕξ, six—and φέρω, to bear.

Laxior hexaphoris tua sit lectica licebit.

MART. lib. ii. ep. 81.

Quum tibi non essent sex millia, Cæciliane.
 Ingenti late vectus es hexaphoro.

MART. lib. iv. ep. 50.

Tranquillus writes, that Caligula was carried in a litter borne by

To live with the bustle and appearance of a greater income.
 But prodigal Rome observes no bounds to expense.
 Tho' the ancients should return, nobody would give Cicero
 Now-a-days two hundred sesterces, unless a great ring shone. 140
 He that litigates regards this first, whether you have eight
 Servants, ten attendants, whether a chair is after you,
 Gownsmen before your steps. Therefore Paulus pleaded with an hired
 Sardonyx, and therefore pleaded at a higher fee than
 Cossus or than Basilus. Eloquence is rare in a mean clothing. 145
 When can Basilus produce a weeping mother?
 Who will bear Basilus (tho') speaking well? let Gallia
 Receive you, or rather, that nurse of lawyers,
 Africa, if it has pleased you to set a reward upon your tongue.

eight—octophoro. This piece of state might afterwards be affected by those who wished to make a great and splendid appearance.

142. *Ten attendants.*] Comites—attendants upon him. It was the custom, says Grangius, not only for princes, but for others, who were carried in litters, to have a number of people attending them, who were called comites.

— *Whether a chair, &c.*] Whether, though you may walk on foot, you have a litter carried after you, that you may get into it when you please.

— *Gownsmen, &c.*] Poor clients, called togati, from the gowns which they wore. See sat. i. l. 3, and note: and sat. iii. l. 127, note. Numbers of these were seen walking before the great, on whom they were dependent.

— *Therefore Paulus, &c.*] Some poor lawyer, who, though he could not afford to buy a ring set with a sardonyx, yet hired one to make his appearance with at the bar; and by this mean got greater fees than those who appeared without some such ornament.

145. *Cossus or Basilus.*] Two poor, but, probably, learned lawyers of the time.

— *Eloquence is rare, &c.*] Nobody will give a man credit for being eloquent, if he appears in rags, at least very rarely.

146. *When can Basilus produce, &c.*] When will Basilus, or any man with a mean appearance, be employed in a cause of great consequence, as Cicero for Fonteius, where a mother was produced in court, weeping, and supplicating for the life of her son.

147. *Who will bear Basilus, &c.*] *i. e.* Let a lawyer be ever so able, or speak ever so well, nobody will pay him the least attention, if his appearance be poor and shabby.

— *Let Gallia, &c.*] France and Africa were remarkable, at that time, for encouraging eloquence, and had great lawyers, who got large fees. See Mr. C. Dryden's note.

Comp. sat. xv. l. 111. Ainsw. explains nutricula—a breeder, a bringer-up.

149. *If it has pleased you, &c.*] *i. e.* If you make a point of getting money by your eloquence at the bar.

Declamare doces ? ô ferrea pectora Vecti ! 150
 Cum perimit sævos classis numerosa tyrannos :
 Nam quæcunque sedens modo legerat, hæc eadem stans
 Proferet, atque eadem cantabit versibus isdem.
 Occidit miseros crambe repetita magistros.
 Quis color, et quod sit causæ genus, atque ubi summa 155
 Quæstio, quæ veniant diversâ parte sagittæ,
 Scire volunt omnes, mercedem solvere nemo.
 Mercedem appellas ? quid enim scio ? culpa docentis
 Scilicet arguitur, quod lævâ in parte mamillæ

150. *Do you teach, &c.*] Having shewn how badly the lawyers were off, in this dearth of encouragement given to liberal sciences, and of rewarding real merit and abilities, he now proceeds to shew, that the teachers of rhetoric, who opened schools for the laborious employment of instructing youth in the knowledge and art of declamation, were, if possible, still worse off.

— *O the iron heart, &c.*] *q. d.* O the patience of Vectius ? One would think that his mind was insensible of fatigue, quite steeled, as it were, against the assaults of impatience or weariness. See sat. i. l. 31.

— *Vectius.*] The name of some teacher of rhetoric, or perhaps put here for any person of that profession.

151. *When a numerous class, &c.*] *Classis* here signifies a number of boys in the same form, or class, every one of which was to repeat over a long declamation to the master, on some particular subject which was given out to them as a thesis.

— *Destroyed cruel tyrants.*] Alluding to the subject of the declamation, as—“Whether tyrants should not be destroyed by their subjects?”—The declaimers are supposed to hold the affirmative. *Comp. sat. i. 15—17, and note on l. 15.*

Some refer this to Dionysius, the tyrant of Sicily, who, after he was deposed, went to Corinth and set up a school, where Juvenal humourously supposes him to be killed by the fatigue of his employment ; but the first sense, which is given above, seems to be the most natural.

152. *For whatever, sitting, &c.*] It is probable, that the rhetoricians first taught their scholars the manner of pronunciation and utterance, which they might do, when their scholars read over their declamations sitting ; but when they instructed them in gesture and action, then they were made to stand up, still repeating the same things over and over again, and the master exerting himself, to shew them the best method of speaking and action.

153. *Rehearse over, &c.*] *Canto*—lit. signifies to sing or chant. Perhaps the ancients, in their declamation, used a kind of singing, or chanting, to mark the cadences of their periods. *Canto* also signifies to repeat the same thing over and over again, in the same letters and syllables—nothing more than this seems to be meant here. *Versus*, as well as a verse, signifies a line, even in prose. *AINSW. Versus, No. 5.*

Do you teach to declaim? O the iron heart of Vectius! 150
 When a numerous class hath destroy'd cruel tyrants:
 For whatever, sitting it has just read, these same things standing,
 It will utter, and rehearse the same, over and over, in the same verses.
 The cabbage repeated kills the miserable masters.
 What the colour, and what the kind of cause, and where 155
 The chief question, what arrows may come from the contrary party,
 All would know, nobody pay the reward.
 Do you call for your reward?—what, forsooth, do I know? The fault
 of the teacher
 You may be sure is blamed, because in the left part of the breast

154. *The cabbage, &c.*] Crambe—a kind of colewort, or cabbage. The poet means (in allusion to the Greek saying—*Δις κραιμὼν θανάτος*) that the hearing the same things for ever (like cabbage warmed up, and served at table many times to the same persons) must be nauseous and surfeiting, enough to tire and wear the masters to death.

Others read Cambre, a town near mount Gaurus, in Campania, where a battle had been fought between the Campanians and the people of Cumæ. This had been made the subject of a declamation, which the scholars repeated so often in the schools, for their exercises, as to tire their masters almost to death.

155. *What the colour.*] That which the ancients called the colour, was that part of the declamation which was introduced by way of cause, or reason, for the thing supposed to be done, and by way of plea or excuse for the action. As Orestes, when he confessed killing his mother, “I did it,” says he, “because she killed my father.”

— *What the kind of cause.*] Deliberative, demonstrative, or judicial—or whether defensible or not.

156. *The chief question.*] That on which the whole cause must turn.

— *What arrows, &c.*] What arguments may come from the other side. Metaph. from shooting arrows at a mark.

157. *All would know, &c.*] Every body is willing enough to be taught these things, but very few choose to pay the master for his pains in teaching them.

158. *Do you call for your reward?*] *i. e.* What do you mean by asking for payment? (says the scholar.)—What do I know more than before? This is supposed to be the language of the scholar, when the master demands payment for his trouble. The dull and inapprehensive scholar, who gets no benefit from the pains of the master, lays his ignorance upon the master, and not upon his own inattention or stupidity; and therefore is supposed to blame the master, and to think that he deserves nothing for all the pains he has taken.

159. *In the left part of the breast, &c.*] The heart is supposed to

Nil salit Arcadico juveni, cujus mihi sextâ 160
 Quaque die miserum dirus caput Hannibal implet.
 Quicquid id est, de quo deliberat; an petat urbem
 A Cannis; an post nimbos et fulmina cautus
 Circumagat madidas a tempestate cohortes,
 Quantum vis stipulare, et protinus accipe quod do, 165
 Ut toties illum pater audiat. Ast alii sex
 Et plures uno conclamant ore sophistæ
 Et veras agitant lites, raptore relicto:
 Fusa venena silent, malus ingratusque maritus,
 Et quæ jam veteres sanant mortaria cæcos. 170
 Ergo sibi dabit ipse rudem, si nostra movebunt
 Consilia, et vitæ diversum iter ingredietur,

be in the left part of the breast, and to be the seat of understanding and wisdom; in both which the youth, here spoken of, seems to be as deficient, as if his heart were almost without motion, without that lively palpitation which is found in others. Lit. nothing leaps to the Arcadian youth in the left part of the breast.

160. *Arcadian youth.*] Arcadia was famous for its breed of asses, to which, by the appellation Arcadico, this young man is compared, whose dulness had prevented his profiting under the pains which his master took with him. See PERS. sat. iii. l. 9.

— *Whose dire Hannibal, &c.*] No theme was more common, in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head upon a declaiming day.

162. *Go to the city.*] March directly to Rome, after the battle of Cannæ.

164. *Wheel about his troops wet, &c.*] Hannibal, when within about three miles from Rome, was assaulted by a dreadful tempest. Maheral, his general of horse, persuaded him to go on, and promised him that he should, that night, sup in the capitol: but Hannibal deliberated, whether he should not lead his troops back into Apulia, as they were so assaulted and dismayed by the violence of the tempest.

These circumstances are supposed to be the constant subjects of declamations in the schools.

165. *Bargain for, &c.*] Ask what you please, I will give it you, if you can get this stupid boy's father to hear him as often as I do: then I think he would be persuaded of his son's dulness, and think also that I deserve to be handsomely paid for what I have gone through in hearing him. See AINNEW. Stipulor.

166—7. *Six other sophists, &c.*] Sophistæ meant at first learned men (from Gr. σοφός, wise); afterwards it meant pretenders to learning, prating cavillers. It also signifies orators: in this last sense it seems used here, where the poet means to say, that many of these teachers of rhetoric had left the schools, where fictitious matters were only declaimed upon, for the bar, where real causes were agitated.

The Arcadian youth has nothing that leaps, whose dire Hannibal,
160

Every sixth day, fills my miserable head :

Whatever it be concerning which he deliberates, whether he should
go to the city

From Cannæ, or after showers and thunder cautious,

He should wheel about his troops wet with the tempest.

Bargain for as much as you please, and immediately take what I
give, 165

That his father should hear him as often. But six other
Sophists, and more, cry together with one mouth,

And agitate real causes, the ravisher being left :

The mixed poisons are silent, the bad and ungrateful husband,

And what medicines now heal old blind men. 170

Therefore he will discharge himself, if my counsels will

Move ; and he will enter upon a different walk in life,

167. *Cry together with one mouth.*] *i. e.* All agree with one consent to take this step—*viz.* to have done with teaching school, and to go to the bar.

168. *The ravisher being left.*] *i. e.* Leaving the fictitious subjects of declamation, such as some supposed ravisher, or perhaps the rape of Helen, Proserpine, &c.

169. *The mixed poisons are silent.*] Nothing more is said about the poisons of Medea. Fusa—poured and mixed together.

— *Ungrateful husband.*] Jason, who having married Medea, left her, and married another.

170. *What medicines now heal, &c.*] Mortaria—mortars. Per met. medicines brayed in a mortar.—What medicines recovered old Æson to his youth, and sight again. Ov. Met. lib. vii. l. 287—93.

Grangius thinks that this alludes to a story of a son, who made up some medicines to cure his father's eyes, and who was accused by his mother-in-law of having mixed up poison, which the father believing, disinherited him. So Farnaby.

171. *Therefore.*] Ergo.—*q. d.* As the profession of teaching school is so miserable, and without profit, I would therefore advise those, who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life, and never think of returning to teaching rhetoric again, lest they should have nothing left to buy bread with—this seems to be the sense of the passage.

Discharge himself.] Sibi dabit ipse rudem—literally, he will give himself the wand.

The rudis was a rod, or wand, given to sword-players, in token of a discharge, or release, from that exercise. Hence the phrase—dare rudem, to give a discharge—to dismiss.

See HOR. ep. i. l. 2. donatum jam rude—dismissed. FRANCIS. JUV. sat. vi. l. 113, and note.

He will discharge himself from keeping school.

Ad pugnam qui rhetoricâ descendit ab umbrâ,
 Summula ne pereat, quâ vilis tessera venit
 Frumenti : quippe hæc merces lautissima. Tenta 175
 Chrysogonus quanti doceat, vel Pollio quanti
 Lautorum pueros, artem scindens Theodori.
 Balnea sexcentis, et pluris porticus, in quâ
 Gestetur dominus quoties pluit : anne serenum
 Exspectet, spargatve luto jumenta recenti ? 180
 Hic potius : namque hic mundæ nitet ungula mulæ.
 Parte aliâ longis Numidarum fulta columnis
 Surgat, et argentem rapiat cœnatio solem.
 Quanticunque domus, veniet qui fercula docte
 Componit, veniet qui pulmentaria condit. 185
 Hos inter sumptus sestertia Quintiliano,
 Ut multum, duo sufficient ; res nulla minoris
 Constabit patri, quam filius. Unde igitur tot
 Quintilianus habet saltus ? exempla novorum

173. *The rhetorical shadow, &c.*] From the poor empty declamations in the schools, which at best are but a shadow of reality, and are but shadows in point of profit.

— *Real engagement.*] To engage in pleading causes at the bar, which have reality for their subject, and which, he hopes, will produce real profit. Descendit ad pugnam—a military phrase.

174—5. *A vile wheat-ticket.*] In any dole made by the emperor, or by one of the city-magistrates, for distributing corn, the poor citizens had each a tally, or ticket, given them, which they first shewed, and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower than the market price. This tally, or ticket, was called tessera, it being four-square : it was made of a piece of wood, or of lead—hence Juvenal calls it vilis.

175. *A most splendid reward.*] Though they should get only a wheat-ticket for a fee, yet this is noble, in comparison of what they get by teaching rhetoric.

176. *Chrysogonus—Pollio.*] Rhetoric-masters, who read to their pupils the works of Theodorus Gadareus, an excellent orator, born at Gadara, a city of Syria, not far from Ascalon.

177. *The quality.*] The nobility, the rich fathers of the poor rhetorician's pupils.

— *Dividing.*] Scindens—dividing. taking to pieces, and thus opening and explaining the several parts.

— *Baths are at six hundred sestertia.*] Which they built for themselves, and maintained at a great expense. See sat. i. l. 106, note.

— *A portico at more.*] They were still more expensive in their porticos, or covered ways, where they used to ride in rainy or dirty weather.

179. *Can he wait, &c.*] Should these great people be forced to

Who has descended from the rhetorical shadow to real engagement,
 Lest the small sum should perish, from which cometh a vile
 Wheat-ticket: for this is a most splendid reward. Try 175
 For how much Chrysogonus teaches, or Pollio the children
 Of the quality, dividing the art of Theodorus.

Baths are at six hundred sestertia, and a portico at more, in which
 The lord is carried when it rains: can he wait for
 Fair weather, or dash his cattle with fresh mud? 180
 Here rather, for here the hoof of the clean mule shines.

In another part, propp'd with tall Numidian pillars,
 A supper-room arises, and will snatch the cool sun.
 Whatever the house cost, one will come who composes skilfully
 Dishes of meat, and one who seasons soups. 185
 Amidst these expenses, two sestertiums, as a great deal,
 Will suffice for Quintilian. No thing will cost a father
 Less than a son. Whence, therefore, hath
 Quintilian so many forests?—The examples of new fates

stay at home till fine weather came, or else go out and splash themselves, and their fine horses, with dirt?

181. *Here rather, &c.*] To be sure he will use the portico, where not only he, but his very mules, are protected from having their feet soiled.

182. *Tall Numidian pillars.*] The room raised high on pillars of marble from Numidia, which was very elegant and expensive.

183. *A supper-room.*] A dining-room we should call it: but *cœnatio*, among the Romans, signified a room to sup in, for their entertainments were always at supper.

— *Snatch the cool sun.*] The windows so contrived as to catch the sun in winter-time. The Romans were very curious in their contrivances of this sort. They had rooms toward the north-east, to avoid the summer sun; and toward the south-west, to receive the sun in winter.

184. *Whatever the house cost.*] They little regarded the expense they were at in building.

— *One will come, &c.*] They'll be sure to have their tables sumptuously furnished by cooks, confectioners, &c. *Pulmentaria* seems used, here, for victuals in general. AINSW.

186. *Amidst these expenses, &c.*] Which they squander away in buildings, eating, and drinking, they think two poor sestertiums (about 15*l.*) enough to pay Quintilian (the great rhetorician) for teaching their children.

187—8. *Will cost a father less, &c.*] They laid out their money with cheerfulness on their gluttony, &c. but grudged ever so little expense for the education of their children: therefore nothing costs them so little.

188—9. *Hath Quintilian, &c.*] If these things be so, how comes

Fatorum transi: felix et pulcher et acer, 190
 Felix et sapiens et nobilis et generosus,
 Appositam nigræ lunam subtexit alutæ:
 Felix, orator quoque maximus, et jaculator,
 Et si perfrixit, cantat bene. Distat enim, quæ
 Sidera te excipiant, modo primos incipientem 195
 Edere vagitus, et adhuc a matre rubentem.
 Si Fortuna volet, fies de rhetore consul:
 Si volet hæc eadem, fies de consule rhetor.
 Ventidius quid enim? quid Tullius? anne aliud quam
 Sidus, et occulti miranda potentia fati? 200
 Servis regna dabunt, captivis fata triumphos.
 Felix ille tamen, corvo quoque rarior albo.
 Pœnituit multos vanæ sterilisque cathedræ,
 Sicut Thrasymachi probat exitus, atque Secundi
 Carrinatis; et hunc inopem vidistis, Athenæ, 205
 Nil præter gelidas ausæ conferre cicutas.
 Di majorum umbris tenuem, et sine pondere terram,

Quintilian to have so large an estate, and to be the owner of such a tract of country?

189. *Examples of new fates, &c.*] There is nothing to be said of men, whose fortunes are so new and singular as this: they must not be mentioned as examples for others. As if he had said—Who but Quintilian ever grew rich by the cultivation of the liberal arts? It is quite a novelty. The Romans called an unusual good fortune—*nova fata*.

190. *The fortunate is handsome, &c.*] In these lines the poet is saying, that “luck is all;”—let a man be but fortunate, and he will be reckoned every thing else.

— *Witty.*] Acer—sharp, as we say—acer ingenio.

192. *The moon, &c.*] The hundred patricians, first established by Romulus, were distinguished by the numeral letter C fixed on their shoes, which, from its resemblance to an half moon, was called *luna*. This was continued down to later times, as a mark of distinction among the patricians: they wore a sort of buskin made of black leather. Hor. lib. i. sat. vi. l. 27. By this line the poet means to say, that the fortunate may become senators and nobles. *Aluta*—lit. tanned leather: by meton. any thing made thereof—hence a leather shoe, or buskin.

193. *A dart-thrower.*] This is the literal sense of *jaculator*: but we must here suppose it to mean, one skilful in throwing out, or darting, arguments—*i. e.* a great disputant—l. 156.

194. *There is a difference, &c.*] The Romans were very superstitious, and thought that the fortune of their future life mainly depended on the stars, or constellations, which presided over their natal hour. See sat. ix. l. 32—4, et al.

196. *Red from your mother.*] *i. e.* Just born. Before the blood contracted from the birth is washed away.

Pass over: the fortunate is handsome, and witty, 190
 The fortunate is wise, and noble, and generous,
 And subjoins the moon set upon his black shoe.
 The fortunate is also a great orator, a dart-thrower,
 And, if he be hoarse, sings well: for there is a difference what
 Stars receive you, when you first begin 195
 To send forth crying, and are yet red from your mother.
 If Fortune please, you will from a rhetorician become a consul:
 If this same please, you will from a consul become a rhetorician.
 For what was Ventidius? what Tullius? was it other than
 A star, and the wonderful power of hidden fate? 200
 The fates will give kingdoms to slaves, triumphs to captives.
 Yet that fortunate person is also more rare than a white crow.
 Many have repented the vain and barren chair,
 As the exit of Thrasymachus provèd, and of Secundus
 Carrinas, and him whom poor you saw, O Athens, 205
 Daring to bestow nothing but cold hemlock.
 Grant, ye gods, to the shades of our ancestors thin earth, and
 without weight,

198. *This same.*] Fortune.

199. *Ventidius.*] Bassus, son of a bondwoman at Ascalon. He was first a carman, then a muleteer; afterwards, in one year, he was created prætor and consul.

— *Tullius*] The sixth king of Rome, born of a captive.

199—200. *Other than a star.*] *i. e.* To what did these men owe their greatness, but to the stars which presided at the birth, and to the mysterious power of destiny?

202. *More rare, &c.*] However, that same fortunate and happy man is rare to be met with. *Comp. sat. vi. 164.*

203. *Many have repented, &c.*] Of the barren and beggarly employment of teaching rhetoric—which they did, sitting in a chair, desk, or pulpit.

204. *Thrasymachus.*] Who hanged himself. He was a rhetorician of Athens, born at Carthage.

204—5. *Secundus Carrinas*] He came from Athens to Rome, and, declaiming against tyrants, was banished by Caligula.

205. *Him whom poor you saw, &c.*] Socrates, whom you saw, ungrateful Athenians! almost starving, and paid him nothing for his lectures, but the barbarous reward of cold hemlock, with which he was poisoned by the sentence of his judges. Hemlock has such a refrigerating quality over the blood and juices, as to cause them to stagnate, and thus occasion death; it is therefore reckoned among the cold poisons. The word *ausæ*, here, is very significant, to intimate the daring insolence and cruelty of the Athenians, who, to their own eternal infamy, could reward such a man in such a manner.

207. *Grant, &c.*] This sentence is elliptical, and must be supplied with some verb to precede *umbris*, as give, grant, or the like.

— *Thin earth, &c.*] It was usual with the Romans to express

Spirantesque crocos, et in urnâ perpetuum ver,
 Qui præceptorem sancti voluere parentis
 Esse loco. Metuens virgæ jam grandis Achilles 210
 Cantabat patriis in montibus : et cui non tunc
 Eliceret risum citharædi cauda magistri ?
 Sed Ruffum, atque alios cædit sua quæque juvenus :
 Ruffum, qui toties Ciceronem Allobroga dixit.
 Quis gremio Enceladi, doctique Palæmonis affert 215
 Quantum grammaticus meruit labor ? et tamen ex hoc,
 Quodcunque est, (minus est autem, quam rhetoris æra,)
 Discipuli custos præmordet Acœnitus ipse,
 Et qui dispensat, frangit sibi. Cede, Palæmon,
 Et patere inde aliquid decrescere, non aliter, quam 220
 Institor hybernæ tegetis, niveique cadurci :

their good wishes for the dead, in the manner here mentioned, that the earth might lie light upon them. So MARTIAL :

Sit tibi terra levis, mollique tegaris arenâ.

208. *Breathing crocuses.*] Breathing forth sweets.—Crocus, lit. saffron ; also the yellow chives in the midst of flowers. What we call a crocus blows early in the spring.

— *Perpetual spring, &c.*] May flowers be perpetually growing and blooming, as in the spring of the year. They were fond of depositing the urns of their deceased friends among banks of flowers.

209. *Who would have a preceptor, &c.*] Who venerated their masters and teachers as if they were their parents ; and esteemed them, as standing in the place of parents.

210. *Achilles, &c.*] The famous son of Thetis, when almost a man, was in great awe of his tutor Chiron the Centaur.

211. *Sang.*] Practised lessons in vocal and instrumental music under his tutor.

— *In his paternal mountains.*] The mountains of Thessaly, from whence came Peleus the father of Achilles.

212. *Would not the tail, &c.*] The upper part of Chiron was like a man, the lower like an horse. His figure must be ridiculous enough, with a man's head and with an horse's tail, and would have been laughed at by most people ; but Achilles had too much reverence for his master, to make a joke of his figure, as more modern scholars would have done.

— *Harper his master.*] Chiron is said to have taught music, as well as medicine and astronomy.

213. *But Ruffus, &c.*] Now, so far from the masters receiving veneration from their scholars, it is a common practice for the scholar to beat the master, as had been the case of Ruffus and others. So PLAUTUS, Bacch. iii. 3. 37. Puer septuennis pædagogo tabula dirumpit caput.

214. *Ruffus, &c.*] This Ruffus charged Cicero with writing barbarous Latin, like an Allobrogian, or Savoyard. Even this great grammarian could not obtain respect from his scholars.

And breathing crocuses, and perpetual spring upon their urn,
 Who would have a preceptor to be in the place of a sacred
 Parent. Achilles, now grown up, fearing the rod, 210
 Sang in his paternal mountains; and from whom then
 Would not the tail of the harper his master have drawn forth laughter?
 But Ruffus, and others, each of their own young men strike,
 Ruffus, who so often called Cicero an Allobrogian.
 Who brings to the lap of Enceladus, or of the learned Palæmon, 215
 As much as grammatical labour has deserved? and yet from this,
 Whatever it be, (but it is less than the money of the rhetorician,)
 Acœnitus himself, the keeper of the scholar, snips,
 And he who manages, breaks off some for himself. Yield, Palæmon,
 And suffer something to decrease from thence, not otherwise than 220
 A dealer in winter-rug, and white blanket.

215. *Who brings, &c.*] Who pays Enceladus a reward equal to his labours? He was a famous grammarian. Gremio here denotes a loose cavity, or hollow, formed by the doubling of the robe or garment.—*q. d.* A lap, into which things were put. Gr. *κολπος*.—Comp. Luke vi. 38.

—*The learned Palæmon.*] Rhemnius Palæmon, a very learned and distinguished grammarian, but who was so conceited, as to say, that learning would live and die with him. See SUEΤ. de Gramm. 23. See sat. vi. l. 451.

217. *Whatever it be, &c.*] After all, small as the pay of a grammarian may be, (which at the most is even smaller than that of a rhetorician,) there are sad defalcations from it.

218. *Acœnitus—the keeper, &c.*] This Acœnitus is a feigned name for some pedagogue, (Gr. *παις*, a boy, and *αγω*, to lead,) who was a sort of servant, that followed his young master, took care of his behaviour, and particularly attended him to his exercise, and to school.

He is properly called, here, *discipuli custos*.—He insisted on having part of the poor grammarian's pay, as a perquisite. The word *præmordet* is here peculiarly happy, and intimates that the pedagogue, who, perhaps, carried the pay, took a part of it before he delivered it to the master; like a person who is to give a piece of bread to another, and bites a piece off first for himself.

219. *He who manages, &c.*] *Qui dispensat, i. e.* dispensator, the steward, or housekeeper; either that belonging to the grammarian, into whose hands the money is paid, retains some part of it for his wages, or the steward of the gentleman who pays it, retains a part of it by way of poundage, or perquisite, to himself. *Frangit*.—metaph. from breaking something that was entire.

—*Yield Palæmon, &c.*] Submit to these abatements, and be glad to have something, though less than your due, as it fares with tradesmen who are willing to abate something in their price, rather than not sell their goods. See ANSW. Institor,

Dummodo non pereat, mediæ quod noctis ab horâ
 Sedisti, quâ nemo faber, quâ nemo sederet,
 Qui docet obliquo lanam deducere ferro :
 Dummodo non pereat totidem olfecisse lucernas, 225
 Quot stabant pueri, cum totus decolor esset
 Flaccus, et hæreret nigro fuligo Maroni.
 Rara tamen merces, quæ cognitione Tribuni
 Non egeat. Sed vos sævas imponite leges,
 Ut præceptori verborum regula constet, 230
 Ut legat historias, auctores noverit omnes,
 Tanquam ungues digitosque suos : ut forte rogatus
 Dum petit aut thermas, aut Phœbi balnea, dicat
 Nutricem Anchisæ, nomen, patriamque novercæ
 Archemori : dicat quot Acestes vixerit annos, 235
 Quot Siculus Phrygibus vini donaverit urnas.
 Exigite, ut mores teneros ceu pollice ducat,
 Ut si quis cerâ vultum facit : exigite, ut sit

222. *Let it not be lost, &c.*] Only take care to have something for your trouble ; let not all your pains, which you have taken, be thrown away, in rising at midnight to teach your boys—a fatigue that no common mechanic would undergo.

224. *To draw out wool, &c.*] To comb wool, which they did, as we find by this passage, with a card having crooked teeth made of iron—like those now in use.

225. *To have smelt, &c.*] Let it not be for nothing that you have been half poisoned with the stink of as many lamps as you have boys standing round you to say their lessons before it is light, and therefore are each of them with a lamp in his hand to read by.

226—7. *Horace all discolour'd.*] With the oil of the lamps, which the boys, through carelessness, let drop on their books.

227. *Black Virgil.*] Made black with the smoke of the lamps, which the boys held close to their books, when they were reading and construing their lessons.

228. *Yet pay is rare, which, &c.*] Though little is left of the pay to the grammarian, after all the deductions above mentioned, yet it is very rare that they get any thing at all, unless they go to law for it. The tribune here means the judge who tried civil causes.

229. *But impose ye, &c.*] Though the poor grammarian labours under all these difficulties, be sure, you that send your sons to them, to impose all the task upon them that ye can : make no abatement in his qualifications : expect that he knows every rule of grammar.

231. *Read histories, &c.*] That he should be a good historian : that he should know all authors at his fingers' ends—ad unguem—as the saying is.

233. *The hot baths.*] There were thermæ, hot baths, in Rome, as well as cold baths, balnea : to the former they went to sweat, in the other they washed. Now this poor grammarian was expected

Only let it not be lost, that from the midnight hour
 You have sat, in which no smith, in which nobody would sit,
 Who teaches to draw out wool with the crooked iron :
 Only let it not be lost to have smelt as many lamps 225
 As boys were standing, when all discolour'd was
 Horace, and soot stuck to black Virgil.
 Yet pay is rare which may not want the cognizance
 Of the Tribune.—But impose ye cruel laws,
 That the rule of words should be clear to the preceptor : 230
 That he should read histories, should know all authors
 As well as his own nails and fingers ; that by chance, being ask'd
 While he is going to the hot baths, or the baths of Phœbus, he
 should tell
 The nurse of Anchises, the name and country of the step-mother
 Of Archemorus : should tell how many years Acestes lived : 235
 How many urns of wine the Sicilian presented to the Phrygians.
 Require, that he should form the tender manners as with his thumb,
 As if one makes a face with wax : require, that he should be

to be ready to answer any questions which were asked him, by people whom he met with, when he went either to the one or the other.

233. *Phæbus.*] The name of some bath-keeper.

234. *The nurse of Anchises.*] The poet here, perhaps, means to ridicule the absurd curiosity of Tiberius, who used to be often teasing the grammarians with silly and unedifying questions ; as, Who was Hecuba's mother ? What was the name of Achilles when dressed in woman's clothes ? What the Sirens sung ?—and the like. See Suet. in TIBERIO, cap. lxx.

Such foolish questions might be asked the grammarian, when he met with people at the baths ; and he was bound to answer them, under peril of being accounted an ignoramus.

Caieta, the nurse of Æneas, is mentioned, Æn. vii. 1, 2 ; but there is no mention of the nurse of Anchises : perhaps Juvenal means to ridicule the ignorance of the querist, as mistaking Anchises for Æneas.

234—5. *Of the step-mother of Archemorus.*] For Anchemolus, (see Æn. x. l. 389.) who seems here meant ; but perhaps the querist may be supposed to call it Archemorus.

235. *Acestes.*] Æn. i. 199 ; and Æn. v. 73.

236. *The Sicilian.*] Meaning Acestes, who was king of Sicily, of his giving wine to the Trojans. See Æn. i. 199, 200.

237. *Require.*] Exigite, exact—that, beside his teaching your children, (and, in order to that, he be perfectly learned,) he also should watch over their morals, and form them with as much nicety, care and exactness, as if he were moulding a face in wax with his fingers. Ducat—metaph. taken from statuaries. Comp. VIRG. Æn. vi. l. 848.

Et pater ipsius cœtûs, ne turpia ludant,
 Ne faciant vicibus. Non est leve tot puerorum
 Observare manus, oculosque in fine trementes.
 Hæc, inquit, cures; sed cum se verterit annus,
 Accipe, victori populus quod postulat, aurum.

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239. *A father of his flock.*] Require also, that he should be as anxious, and as careful of his scholars, as if he were their father.

— *Lest they should play, &c.*] Lest they should fall into lewd and bad practices among themselves. This is the substance of this, and the two following lines, which had better, as some other passages in Juvenal, be paraphrased than translated.

242. *When the year, &c.*] When the year comes round—at the end of the year.

243. *Accept a piece of gold.*] Aurum.—The Roman aureus (according to Ainsw. Val. and Proportion of Roman coins) was about 1*l.* 9*d.* of our money:—but, whatever the precise value of the aurum mentioned here might be, the poet evidently means to say that the grammarian does not get more for a whole year's labour in teaching, and watching over a boy's morals, than a victorious fencer, or sword-player, gets by a single battle won upon the stage—*viz.* about 4*l.* (or rather about 5*l.* of our money, which Marshal, after Vet. Schol. says, was the stated sum, and which was not to be exceeded.

Even a father of his flock, lest they should play base tricks,
 And corrupt each other: it is no light matter to watch 240
 The conduct of so many boys, and their wanton looks.
 These things, says he, take care of—but when the year turns itself,
 Accept a piece of gold, which the people require for a conqueror.

243. *Which the people require.*] When a fencer, or gladiator, came off victorious, the Roman people required the quinque aurei to be given to him by the prætor, tribune, or other person, who gave and presided at the show. This passage is, by some, referred to MART. lib. x. epigr. 74. where he mentions one Scorpus, a famous charioteer, who, by being victor in a chariot-race, carried off, in one hour's time, fifteen sacks full of gold. But this does not seem to agree with what Juvenal says of the gains of the poor grammarian, which the poet evidently supposes to be no more than the perquisite of a common gladiator that had come off conqueror: even this was five times as much as a lawyer got by a cause. Comp. l. 122.

Thus Juvenal concludes this Satire, having fully accomplished his purpose; which was to shew, by many instances, the shameful neglect of learning and science, as well as of the professors of them, which then prevailed among the nobility of Rome.

END OF THE SEVENTH SATIRE.

SATIRA VIII.

ARGUMENT.

In this Satire the Poet proves, that true nobility does not consist in statues and pedigrees, but in honourable and good actions. And, in opposition to persons nobly born, who are a disgrace to their family, he

STEMMATA quid faciunt? quid prodest, Pontice, longo
Sanguine censer, pictosque ostendere vultus
Majorum, et stantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculus nasoque carentem? 5
Quis fructus generis tabulâ jactare capaci
Corvinum, et post hunc multâ deducere virgâ
Fumosos equitum cum Dictatore Magistros,
Si coram Lepidis male vivitur? effigies quo
Tot bellatorum, si luditur alea pernox 10
Ante Numantinos? si dormire incipis ortu

Line 1. What do pedigrees?] *i. e.* Of what use or service are they, merely considered in themselves?

— *Ponticus.*] There was a famous heroic poet of this name, much acquainted with Propertius and Ovid: but the person here mentioned, to whom this Satire is addressed, was probably some man of quality, highly elevated by family pride, but whose manners disgraced his birth.

2. *By a long descent.*] Longo sanguine—a descent through a long train of ancestors of noble blood.

— *Painted countenances, &c.*] It was customary among the Romans to have their houses furnished with family-pictures, images, &c. and it was no small part of the pride of the nobility.

3—4—5. *The Æmili—Curii—Corvinus.*] Were noble Romans, the founders of illustrious families, and an honour to their country.

3. *Standing in chariots.*] Triumphal cars, as expressed in the triumphal statues.

4. *Now half.*] *i. e.* Half demolished by length of time.

4.—5. *Less by a shoulder Corvinus.*] His statue thus mutilated by time and accident.

5. *Galba.*] The statue of Sergius Galba, a man of consular dignity, and who founded an illustrious family, was also defaced and mutilated by time.

SATIRE VIII.

ARGUMENT.

displays the worth of many who were meanly born, as Cicero, Marius, Serv. Tullius, and the Decii.

WHAT do pèdigrees? what avails it, Ponticus, to be valued
By a long descent, and to shew the painted countenances
Of ancestors, and Æmilii standing in chariots,
And Curii now half, and less by a shoulder
Corvinus, and Galba wanting ears and nose? 5
What fruit to boast of Corvinus in the capacious table
Of kindred, and after him to deduce, by many a branch,
Smoky masters of the knights, with a Dictator,
If before the Lepidi you live ill? whither (tend) the effigies
Of so many warriors, if the nightly die be played with 10
Before the Numantii? if you begin to sleep at the rising of

6. *What fruit.*] *i. e.* Of what real, solid use, can it be?

— *The capacious table.*] *viz.* A large genealogical table.

7. *By many a branch.*] The genealogical tables were described in the form of trees: the first founder of the family was the root—his immediate descendants the stem—and all the collaterals from them were the branches. So among us.

8. *Smoky masters of the knights.*] Images of those who had been *magistri equitum*, masters or chiefs of the order of knights, now tarnished, and grown black, by the smoke of the city.

— *With a dictator.*] An image of some of the family who had filled that office. He was chief magistrate among the Romans, vested with absolute power, and from whom lay no appeal. Twenty-four axes were carried before him. He was never chosen but in some great danger or trouble of the state; and commonly at the end of six months was to resign his office.

9. *If before the Lepidi, &c.*] *i. e.* If before the images of those great men you exhibit scenes of vileness and infamy?

10. *The nightly die, &c.*] *Pernox* signifies that which lasts through the night. What avails it, that your room is furnished with busts, pictures, &c. of your noble ancestors, if, in that very room, before their faces, as it were, you are gambling and playing all night at dice?

11. *If you begin to sleep, &c.*] If you, after a night's debauch,

Luciferi, quo signa Duces et castra movebant ?
 Cur Allobrogicis, et magnâ gaudeat arâ,
 Natus in Herculeo Fabius lare, si cupidus, si
 Vanus, et Euganeâ quantumvis mollior agnâ ?
 Si tenerum attritus Catinensi pumice lumbum
 Squallentes traducit avos : emptorque veneni
 Frangendâ miseram funestat imagine gentem ?
 Tota licet veteres exornent undique ceræ
 Atria, NOBILITAS SOLA EST ATQUE UNICA VIRTUS. 20
 Paulus, vel Cossus, vel Drusus moribus esto :
 Hos ante effigies majorum pone tuorum :
 Præcedant ipsas illi, te consule, virgas.
 Prima mihi debes animi bona. Sanctus haberi.
 Justitizque tenax factis dictisque mereris ? 25
 Agnosco procerem : salve, Getulice, seu tu

are going to bed at day-break, the very time when those great generals were setting forth on their march to attack an enemy.

13. *Fabius, &c.*] Why should Fabius, the son of Qu. Fab. Maximus, who overcame the Allobroges, boast in his father's achievements, and in the origin of his family's descent from Hercules, the care of whose altar was hereditary in that family. If he be covetous and vain, and unworthy of the honour which he claims ?

15. *Softer than an Euganean lamb.*] The sheep bred upon the Euganean downs had the finest and softest fleeces in all Italy. To have a very soft and delicate skin was a mark of great effeminacy ; but more especially if, as the following line supposes, it was made so by art.

16. *Catinensian pumice.*] The best pumice-stones were gathered in Sicily, at the foot of Mount Ætna ; with these the effeminate Italians used to smooth their skins. Catina (now Catania) was a city near Mount Ætna, almost ruined by an earthquake, 1693. Here were the finest pumice-stones.

17. *He shames, &c.*] He dishonours the old and venerable pictures, or images, of his rough and hardy ancestors, now dirty with the rust of time, and thus disgraces the memory of those great men. Traduco signifies to expose to public shame. ANSW. No. 5.

18. *An image to be broken.*] If he should cast a sadness over the whole family, as it were, by having his own image placed among those of his ancestors, when he does such things as to deserve to have his image broken.—If any one, who had an image of himself, was convicted of a grievous crime, his image was to be broken to pieces, and his name erased from the calendar, either by the sentence of the judge, or by the fury of the people. Comp. sat. x. l. 58. Such must, most likely, be the case of a man who dealt in poisons to destroy people.

19. *Old waxen figures.*] Images and likenesses of ancestors, made in wax, and set up as ornaments and memorials of the great persons from which they were taken.

Lucifer, at which those generals were moving their standards and camps?

Why should Fabius, born in a Herculean family, rejoice
In the Allobroges, and the great altar, if covetous, if
Vain, and never so much softer than an Euganean lamb? 15

If, having rubb'd his tender loins with a Catinensian pumice,
He shames his dirty ancestors—and, a buyer of poison,
He saddens the miserable family with an image to be broken?
Tho' the old waxen figures should adorn the courts on all sides,
VIRTUE IS THE ONLY AND SINGLE NOBILITY. 20

Be thou in morals Paulus, or Cossus, or Drusus:
Put these before the effigies of your ancestors:
Let them, you being consul, precede the fasces themselves.
You owe me first the virtues of the mind—do you deserve
To be accounted honest, and tenacious of justice, in word and
deed? 25

I acknowledge the nobleman:—Hail, Getulian!—or thou,

20. *Virtue, &c.*] All the ensigns of grandeur and nobility are nothing without this—it is this alone which stamps a real greatness upon all who possess it.

21. *Paulus.*] Æmilius, who conquered Perses king of Macedonia, and led him and his children in triumph:—he was a man of great frugality and modesty.

—*Cossus.*] He conquered the Getulians, under Augustus Cæsar—hence was called Getulicus. See l. 26.

—*Drusus.*] There were three of this name, all of which deserved well of the republic.

22. *Put these before, &c.*] Prefer the examples of those good men before the statues of your family.

23. *Let them, &c.*] If ever you should be consul, esteem them before the fasces, and all the ensigns of your high office.

24. *You owe me, &c.*] The ornaments—bona, the good qualities—of the mind, are what I first insist upon; these I expect to find in you, before I allow you to be indeed noble.

25. *Honest.*] Sanctus is an extensive word, and here may include piety to the gods, as well as justice, honesty, and truth towards men. See sat. iii. 137.

26. *I acknowledge, &c.*] I then acknowledge you as a man of quality.

—*Hail, Getulian!*] I salute you as if you were Cossus, the conqueror of Getulia—hence called Getulicus, l. 21, note.

—*Or thou, &c.*] Silanus was a noble Roman, who conquered Magon the Carthaginian general, took Hannon, another commander, prisoner, and did other great services to his country.

q. d. If, besides your personal private virtues, (l. 24, 5.) you shew yourself a rare and choice citizen, eminently serviceable and useful to your country, like Silanus of old, from whatever blood you may derive your pedigree, however mean it may be, yet your

Silanus, quocunque alio de sanguine rarus
 Civis, et egregius patriæ contingis ovanti.
 Exclamare libet, populus quod clamat Osiri
 Invento : quis enim generosum dixerit hunc, qui 30
 Indignus genere, et præclaro nomine tantum
 Insignis ? nanum cujusdam Atlanta vocamus :
 Æthiopem cygnum : parvam extortamque puellam,
 Europen : canibus pigris, scabieque vetustâ
 Lævibus, et siccæ lambentibus ora lucernæ. 35
 Nomen erit pardus, tigris, leo ; si quid adhuc est
 Quod fremat in terris violentiûs. Ergo cavebis,
 Et metues, ne tu sic Creticus, aut Camerinus.
 His ego quem monui ? tecum est mihi sermo, Rubelli
 Plaute : tumes alto Drusorum sanguine, tanquam 40
 Feceris ipse aliquid, propter quod nobilis esses ;
 Ut te conciperet, quæ sanguine fulget Iûli,
 Non quæ ventoso conducta sub aggere textit.
 Vos humiles, inquis, vulgi pars ultima nostri,

country will rejoice that such a man has fallen to its lot—and exclaim, as the Ægyptians did, when they found Osiris.

29. *Osiris, &c.*] The chief deity of Ægypt, which the Ægyptians worshipped under the form of a bull, or ox. This said bull was supposed to be inhabited by Osiris : but they used, once in a few years, to put this bull to death, and then go, with their priests, howling, and making lamentations, in search of another Osiris, or Apis, with the same exact marks as the former had ; which, when they had found, they shouted for joy, and with loud acclamations, called out — *Ἐυρηκαμεν ! Ἐυρηκαμεν !* we have found him ! we have found him ! *Συγχαίρομεν !* let us rejoice together !

31. *An illustrious name.*] Or title, derived from some great and illustrious ancestor.

32. *The dwarf of some one.*] The people of quality used to keep dwarfs for their amusement.

— *Atlas.*] A high hill in Mauritania, so high that the poets make a person of it, and feign that he was the brother of Prometheus, and turned into this mountain by Perseus, at the sight of the gorgon's head. From its height it was fabled to support the celestial globe. See VIRG. ÆN. iv. l. 481, 2.

33. *An Æthiopian—a swan.*] *i. e.* Black white.

34. *Europa.*] The beautiful daughter of Agenor, king of the Phœnicians, whom Jupiter in the form of a bull carried into Crete. From her the quarter of the globe, called Europe, is said to take its name. See HOR. lib. iii. ode xxvii. l. 75, 6.

— *Slow dogs.*] Slow hounds that are unfit for the chase.

35. *Smooth.*] Having all their hair eaten off by the mange.

— *Licking the mouths, &c.*] So hungry and starved as to lick the stinking oil off the edges of lamps. Giving the titles of nobility, and calling those noble who are, by their evil manners, and bad

Silanus, from whatever other blood, a rare, and
 Choice citizen, thou befall'st thy triumphing country.
 We may exclaim, what the people call out to Osiris
 When found.—But who would call him noble, who is 30
 Unworthy his race, and for an illustrious name only
 Remarkable? We call the dwarf of some one—Atlas :
 An Æthiopian—a swan : a little and deformed wench—
 Europa : to slow dogs, and with an old mange
 Smooth, and licking the mouths of a dry lamp, 35
 The name of lion, leopard, tiger shall belong : and if there be yet
 Any thing on earth that rages more violently. Therefore beware,
 And dread, lest thou shouldst thus be Creticus, or Camerinus.

Whom have I admonished by these things? with thee is my dis-
 course, 40
 Rubellius Plautus : you swell with the high blood of the Drusi, as if
 You yourself had done something, from which you should be noble ;
 That she should have conceived you, who shines with the blood of
 Iulus,
 Not she who, being hired, has woven under the windy mount.
 “Ye are low,” say you, “the last part of our common people ;

actions, a disgrace to their families, is calling a dwarf—a giant ;—a
 blackmoor—a fine white swan ;—a crooked deformed wench—Eu-
 ropa :—we may as well call a pack of mangy, worthless hounds—
 tigers, leopards, and lions ; or by the name of nobler beasts, if no-
 bler can be found.

37. *Beware, &c.*] Cavebis—metues—lit. you will be cautious,
 and will fear, lest the world flatter you with the mock titles of Cre-
 ticus and Camerinus in the same way. See sat. ii. l. 67.

Publ. Sulpitius Camerinus was an illustrious and virtuous Roman,
 who was sent by the senate, with Posthumius and Manlius, to Athens,
 to copy the laws of Solon, as well as those of other cities.

39. *By these things.*] By what I have been saying.

40. *Rubellius Plautus.*] Some read Plancus, others Blandus ; but
 Plautus seems to be right. Rubellius Blandus was his father, who
 married Julia the daughter of Drusus, son of Livia, wife of Augustus.

— *Of the Drusi.*] You are very proud of your descent on your
 mother's side. Compare the preceding note.

41. *Done something, &c.*] As if you yourself had done something
 to make you illustrious, and deserving the honour of a mother of the
 Julian line.

43. *Not she, &c.*] Instead of being the son of some poor creature
 who knitted stockings for her bread under the town-wall. The ag-
 ger, here mentioned, is the mount raised by Tarquin, for the defence
 of the city, a place much resorted to by low people. See sat. vi.
 587 It was much exposed to the weather.

Some read sub aere, *i. e.* sub dio—in the open air.

44. *The last part, &c.*] The very dregs of our plebeians.

Quorum nemo queat patriam monstrare parentis : 45
 Ast ego Cecropides. Vivas, et originis hujus
 Gaudia longa feras : tamen imâ ex plebe Quiritem
 Facundum invenies : solet hic defendere causas
 Nobilis indocti : veniet de plebe togatâ,
 Qui juris modos, et legum ænigmata, solvat. 50
 Hic petit Euphraten juvenis, domitique Batavi
 Custodes aquilas, armis industrius : at tu
 Nili nisi Cecropides, truncoque simillimus Hermæ :
 Nullo quippe alio vincis discrimine, quam quod
 Illi marmoreum caput est, tua vivit imago. 55
 Dic mihi, Teucrorum proles, animalia muta
 Quis generosa putet, nisi fortia? nempe volucres

45. *Of whom none, &c.*] Of such obscure parentage, as to be unable to trace out the birth place of your parents.

46. *I am a Cecropian.*] Descended from Cecrops, the first king of Athens.

This is an insolent speech, which some proud noble is supposed to make, in scorn and derision of those whom he thought his inferiors.

— *May you live, &c.*] Sir, I wish you much joy of your noble descent. Ironically spoken.—Viva! as the Italians say.

47. *Yet from the lowest, &c.*] Much as you despise them, there have been men of the highest talents and abilities from among them—some who have defended the causes of ignorant nobles, when they themselves could not have defended them.

49. *The gowned people.*] *i. e.* The common people, called togati, from the gowus which they wore. See sat. i. l. 3, and note.

50. *Who can untie, &c.*] Some great and eminent lawyer, able to solve all the difficulties, and unfold all the perplexities of jurisprudence.

51. *Seeks the Euphrates, &c.*] Another goes into the East, and distinguishes himself as a soldier.

— *Conquer'd Batavus.*] The Batavi, or Hollanders, conquered by Domitian when a youth.

52. *The guardian eagles.*] The eagles mean the Roman troops, which had the figures of eagles on their standards, and were set to keep the newly conquered Batavi from revolting.

Another of the common people distinguishes himself as a useful person to his country, by joining the troops that were sent on this occasion.

53. *But a Cecropian.*] As for you, when you have called yourself a Cecropian, you have no more to say—and this most properly belongs to you, from your resemblance to one of the Hermæ at Athens, that is made of marble; so, in point of insensibility, are you:—that has neither hands nor feet; no more have you, in point of usefulness, to your country, yourself, or to any body else.

“ Of whom none can shew the country of his parent : 45

“ But I am a Cecropian.”—May you live—and long enjoy the happiness

Of this origin : yet, from the lowest of the people, an eloquent Roman

You will find : this is used to defend the causes of an

Unlearned nobleman : there will come from the gowned people

Another, who can untie the knots of right, and the riddles of the laws. 50

This youth seeks the Euphrates, and of conquer'd Batavus

The guardian eagles, industrious in arms ; but thou

Art nothing but a Cecropian, and most like to a mutilated Herma ;

For you excel from no other difference, than that

He has a marble head, your image lives. 55

Tell me, thou offspring of the Trojans, who thinks dumb animals

Noble, unless strong ? for thus a swift

53. *A mutilated Herma.*] Herma-æ—signifies a statue of Hermes, or Mercury.—Mercury was called Hermes, from Gr. Ἑρμηνεύω, to interpret ; because he was the supposed inventor of speech, by which men interpret their thoughts to each other. See HOR. lib. i. ode x. l. 1—3.

It was a piece of religion at Athens, to have a figure of Mercury fixed up against their houses, of a cubic form, without hands or feet ; this was called Herma. The poet, therefore, humorously compares this Rubellius Plautus, who boasted of his descent from Cecrops, and therefore called himself a Cecropian, to the useless figures of Mercury, which were set up at Athens, or, perhaps, to the posts on which they stood. In this sense he might call himself Cecropian.

54. *You excel.*] You have no preference before him in point of utility to your country, or in any thing else, than that you are a living statue, and he a dead one.

56. *Thou offspring of the Trojans.*] Meaning Rub. Plautus, who though he boasted himself of being descended from Cecrops the first king of Athens, and who is supposed to have lived before Deucalion's flood, yet likewise might boast, that he was also descended from ancestors, who derived their blood, in latter times, from the Trojans who first settled in Italy.

Some think that we may read this, ye Trojans—meaning the chief people of Rome in general, who prided themselves on their descent from the Trojans, and to whom he may be supposed to address himself. Comp. sat. i. 100, where he calls them Trojugenas. But see l. 71, post.

57. *Strong.*] Fortia—vigorous, courageous, fit for the purposes for which they are wanted.

Sic laudamus equum, facilis cui plurima palma
 Fervet, et exultat rauco victoria circo.
 Nobilis hic, quocunque venit de gramine, cujus 60
 Clara fuga ante alios, et primus in æquore pulvis.
 Sed venale pecus Corythæ, posteritas et
 Hirpini, si rara jugo victoria sedit.
 Nil ibi majorum respectus, gratia nulla
 Umbrarum: dominos pretiis mutare jubentur 65
 Exiguus, tritoque trahunt epirhediam collo
 Segnipedes, dignique molam versare Nepotis.
 Ergo ut miremur te, non tua, primum aliquid da,
 Quod possim titulis incidere præter honores,
 Quos illis damus, et dedimus, quibus omnia debes. 70
 Hæc satis ad juvenem, quem nobis fama superbum
 Tradit, et instatum, plenumque Nerone propinquo.
 Rarus enim ferme sensus communis in illâ
 Fortunâ. Sed te censeri laude tuorum,
 Pontice, noluerim, sic ut nihil ipse futuræ 75
 Laudis agas: MISERUM EST ALIENÆ INCUMBERE FAMÆ,
 Ne collapsa ruant subductis tecta columnis.
 Stratus humi palmes viduas desiderat ulmos.

58. *Many a kind hand, &c.*] They used to clap their hands, in token of applause, at the public shows and sports.

59. *The hoarse circus.*] *i. e.* The people in the circus, hoarse with their applauding acclamations.

60. *From whatever pasture.*] Lit. grass—*q. d.* wherever bred.

61. *Whose dust is first, &c.*] Who keeps before the others, so that the first dust must be raised by him.

62. *The Cattle of Corytha.*] The breed, or stock, of a famous mare, so called, are sold.

63. *Hirpinus.*] A famous horse, so called from the place where he was bred, being a hill in the country of the Sabines.

— *If rare victory, &c.*] If they seldom win in the chariot race.

65. *Of shades.*] No regard to the ghosts of their departed ancestors.

— *To change their masters, &c.*] Their present master disposes of them very cheaply to others.

66. *With a worn neck.*] They are put into teams, and the hair is all worn off their necks, which are galled with the harness with which they are fastened to the carriage. See Epirhedium. ANSW.

67. *Of Nepos.*] The name of some miller, who ground corn in horse-mills.

68. *Admire you, not yours, &c.*] That we may admire you personally for your own sake, and not merely for your family, or fortune, or title.

— *Show something, &c.*] Give us some proof, by some noble

Horse we praise, for whom many a kind hand
 Glows, and victory exults in the hoarse circus.
 He is noble from whatever pasture he comes, whose flight 60
 Is famous before the others, and whose dust is first on the plain.
 But the cattle of Corytha are set to sale, and the posterity of
 Hirpinus, if rare victory sits on their yoke.

There is no respect of ancestors, no favour
 Of shades; they are commanded to change their masters 65
 For small prices, and draw waggons with a worn neck,
 Slow of foot, and worthy to turn the mill of Nepos.

Therefore that we may admire you, not yours, first shew something,
 Which I may inscribe among your titles besides your honours,
 Which we give, and have given, to them to whom you owe all. 70
 These things are enough to the youth, whom fame delivers to us
 Proud, and puffed up, and full of his kinsman Nero.

For common sense is, for the most part, rare in that
 Condition. But to have thee esteemed from the praise of your ancestors
 Ponticus, I should be unwilling, so as that yourself should do 75
 Nothing of future praise: 'TIS MISERABLE TO REST ON ANOTHER'S

FAME,

Lest the house fallen, by the pillars being taken away, should tumble into ruins.

The vine strow'd on the ground wants the widow'd elms.

and worthy actions, of true nobility, which, besides your high titles, may be recorded with honour to yourself.

70. *Which we give, &c.*] *i. e.* To your ancestors, to whom, as things are at present, you stand solely indebted for every mark of respect that is bestowed upon you.

71. *To the youth, &c.*] *q. d.* So much for Rubellius Plautus, a youth (as fame represents him, &c.)

72. *His kinsman, Nero.*] His relationship to Nero. Comp. note on l. 40.

73. *Rare, &c.*] Very seldom found in such a situation of life.

75. *Ponticus, &c.*] See l. 1. of this Sat. and note.

The poet tells the person to whom he addresses this Satire, that he should be sorry to have him esteemed merely on account of his ancestors.

76. *Nothing of future praise.*] That he should do nothing himself, in order to raise his own character, in times to come.

77. *Lest the house fallen, &c.*] Metaph. *i. e.* lest, like a building which tumbles into ruins, when the pillars which support it are removed, so you, if you have no other support to your character, than what your ancestors have done, if this be once put out of the question, should fall into contempt.

78. *The vine, &c.*] If you owe the support of your fame entirely to that of others, let that be removed, and you will be like a vine which wants the support of an elm to keep it from crawling along the ground.

Esto bonus miles, tutor bonus, arbiter idem
 Integer : ambiguae si quando citabere testia 80
 Incertaeque rei, Phalaris licet imperet ut sis
 Falsus, et admoto dictet perjuriam tauro,
 SUMMUM CREDE NEFAS ANIMAM PRÆFERRE PUDORI,
 Et propter vitam vivendi perdere causas.
 Dignus morte perit, cœnet licet ostrea centum 85
 Gaurana, et Cosmi toto mergatur aheno.
 Expectata diu tandem provincia cum te
 Rectorum accipiet, pone iræ frœna, modumque
 Pone et avaritiæ : miserere inopum sociorum.
 Ossa vides regum vacuis exhausta medullis. 90
 Respice, quid moneant leges, quid curia mandet ;
 Præmia quanta bonos maneant ; quam fulmine justo

They used to fasten up their vines, by tying them to the trunks of elm-trees.—See sat. vi. 149. VIRG. Geor. i. l. 2.

If by any accident the vines broke from the trees, and lay upon the ground, they called the trees viduas ulmos, alluding to their having lost the embraces of the vine, as a widow those of her husband when he dies.

79. *A good soldier.*] Serve your country in the army.

— *A faithful tutor.*] Quasi tuitor—a trusty guardian to some minor, having the charge of his person and affairs, till he comes of age to manage for himself.

79—80. *An uncorrupted umpire.*] When called upon to decide a cause by your arbitration, distinguish yourself by the utmost impartiality.

80. *A witness, &c.*] If called upon as a witness in some dark and difficult matter, let your testimony be true, fair, and unbiassed.

81. *Phalaris, &c.*] One of the most cruel of all the Sicilian tyrants ; he had a brazen bull, in which he inclosed people, and burnt them to death.

Though this tyrant were to bring his bull, and threaten to put you to death, by burning you alive, if you would not speak falsely, yet let not even this make you deviate from the truth.

83. *The highest impiety, &c.*] Esteem it a crime of the deepest dye, to value your life, so as to preserve it in a dishonourable way, at the expense of your reputation and honour. Pudor—fame, reputation. AINSW.

84. *To lose, &c.*] *i. e.* The only causes which make life valuable, the purposes for which it was ordained, and for which it should be desirable, honour, truth, and surviving fame.

85. *He perishes, &c.*] Such a wretch, who would prefer his safety to his innocence, deserves to perish utterly, and, when he dies, to have his memory perish with him, however sumptuously he may have lived.

86. *Gaurane oysters.*] Lucrine oysters, taken about the port at Baiæ, near the mountain Gaurus, in Campania.

Be you a good soldier, a faithful tutor, an uncorrupted
 Umpire also : if you are summoned as a witness in a doubtful 80
 And uncertain thing, tho' Phalaris shou'd command that you
 Shou'd be false, and should dictate perjuries with the bull brought to
 you,

BELIEVE IT THE HIGHEST IMPIETY TO PREFER LIFE TO REPUTA-
 TION,

And, for the sake of life, to lose the causes of living. 85
 He perishes worthy of death, tho' he should sup on an hundred
 Gaurane oysters, and should be immersed in the whole caldron of
 Cosmus.

When at length the province, long expected, shall receive you
 Governor, put checks to anger, and measure also
 Put to covetousness : pity the poor associates.

You see the bones of kings exhausted, with empty marrow. 90
 Regard what the laws may admonish, what the state command ;
 How great rewards may await the good ; with how just a stroke

86. *Immersed, &c.*] The Romans gave particular names to particular perfumed ointments ; sometimes they named them after the country from whence they came, sometimes (as probably here) after the name of the confectioner, or perfumer, who prepared them. They had an unguentum Cosmianum, so called from one Cosmus, who, by boiling various aromatics together, produced his famous ointment. The poet here means, that, if the person spoken of were not to anoint himself, as others, but could afford to purchase, and dip himself in a whole kettle full at once of this rare perfume, yet his name would deservedly rot with his carcase. It is not living sumptuously, but living well, that gives reputation after death.

87. *The province, &c.*] He now advises Ponticus as to his behaviour towards the people he is to govern, when in possession of the government of one of the conquered provinces, which he had long expected.

88. *Put checks, &c.*] Frœna—literally, bridles.—*q. d.* Bridle your anger, keep your passion within proper bounds.

89. *Put to covetousness.*] Restrain your avarice, set bounds to your desires.

—*The poor associates.*] The poor people who have been reduced by conquest, and now become the allies of the Romans.

90. *The bones of kings, &c.*] *i. e.* You see some of the kings which we conquered, unmercifully squeezed, and the very marrow, as it were, sucked out of their bones. *Ossa vacuis medullis—i. e. ossa vacua a medullis.* Hypallage.

91. *The state.*] *Curia* literally signifies a court, more especially where the senate or council assembled : here (by metonym.) it may stand for the senate itself—*Curia pro senatu*—*Campus pro comitiis*—*Toga pro pace, &c. appellatur.* *Cic. de Orat. iii. 42.* It was usual for the senate to give a charge to new governors, on their departure to the provinces over which they were appointed.

92. *How just a stroke.*] How justly they were punished by

Et Capito et Tutor ruerint, damnante senatu,
 Piratæ Cilicum : sed quid damnatio confert,
 Cum Pansa eripiat quicquid tibi Natta reliquit? 95
 Præconem, Chærippe, tuis circumspice pannis,
 Jamque tace ; furor est post omnia perdere naulum.
 Non idem gemitus olim, nec vulnus erat par
 Damnorum, sociis florentibus, et modo victis.
 Plena domus tunc omnis, et ingens stabat acervus 100
 Nummorum, Spartana chlamys, conchyliæ Coa,
 Et cum Parrhasii tabulis, signisque Myronis,
 Phidiacum vivebat ebur, nec non Polycleti
 Multus ubique labor : raræ sine Mentore mensæ.
 Inde Dolabella est, atque hinc Antonius, inde 105
 Sacrilegus Verres. Referebant navibus altis

a decree of the senate, which fell on them like a thunder-bolt.

94. *Robbers of the Cilicians.*] Cossutianus Capito, and Julius Tutor, had been successively præfects, or governors, of Cilicia, and both recalled and condemned by the senate for peculation and extortion.

95. *Pansa can seize, &c.*] Where is the use of making examples of wicked governors, when, if you punish one, his successor will still seize on all he left behind him, and thus complete the ruin which he began.

96. *Charippus.*] He introduces Chærippus, a subject of this plundered province, whom he advises to make a sale of his clothes, and the rest of his poor rags, which he had left, before the successor comes with a fresh appetite, and devours all, supposing that if he turned what he had into money, it might be better concealed. See sat. vii. 6, note.

97. *Be silent.*] Say nothing of the money, for fear the new governor should seize it.

— *Your freight.*] Naulum signifies the freight, or fare, paid for a passage over the sea in a ship. The poet seems here to mean, that it would be no better than madness, to let the governor know of the money which the goods sold for ; for, by these means, even this would be seized, and the poor sufferer not have enough left to pay his passage to Rome, in order to lodge his complaint before the senate against the oppressor.

98—9. *The wound of losses, &c.*] The hurt or damage received by the rapine of governors, with respect to the property of individuals.

99. *Associates.*] Sociis.—The conquered provinces were allied with the Romans, and called socii.

100. *Every house was full.*] *i. e.* Of valuable things, as well as of large sums of money, which the conquerors left untouched.

101. *A Spartan cloak.*] A garment richly dyed with the purple

Both Capito and Tutor fell, the senate condemning,
 The robbers of the Cilicians: but what does condemnation avail,
 When Pansa can seize whatever Natta left you? 95
 Look about for a crier, Chærippus, for your rags,
 And now be silent: it is madness, after all, to lose your freight.
 There were not the same complaints formerly, nor was the wound of
 Losses equal, when our associates flourished, and were just conquer'd,
 Then every house was full, and there was standing a great heap 100
 Of money, a Spartan cloak, purples of Cos,
 And with pictures of Parrhasius, statues of Myron,
 The ivory of Phidias was living, also every where
 Much of the labour of Polycletus: few tables without Mentor.
 Thence is Dolabella, and thence Antony, thence 105
 The sacrilegious Verres: they brought in lofty ships

of the murex taken on the shore of Laconia, a country of Peloponnesus, the chief city of which was Sparta.

101. *Purples of Cos.*] Cos, or Coos, was an island in the Ægean sea, near which the fish, from whence the purple dye was taken, was also found. Sat. iii. l. 81, note.

102. *Parrhasius.*] A famous painter of Greece, who contended with Zeuxis, and gained the prize. See HOR. ode viii. lib. iv. l. 6.

— *Myron.*] An excellent statuary, whose works were in high esteem, especially his brazen cow, which exercised the pens both of the Greek and Roman poets. Ut similis veræ vacca Myronis opus. Ov. è Pont. iv. l. 34.

103. *Phidias.*] A famous painter and statuary: he is here said to have wrought so curiously in ivory, that his figures seemed to be alive. See also AINSW. Phidias.

104. *Polycletus.*] A Sicyonian, a famous statuary and sculptor. There were many of his works among this collection.

— *Mentor.*] A noble artist in chasing and embossing plate. We are to understand here, that there were few tables, *i. e.* entertainments, where, in the courses and services of the table, there were not some cups, dishes, plates, &c. of Mentor's workmanship.

All these fine ornaments were permitted to remain in the houses of the owners by their first conquerors; but the avarice and rapine of the governors who succeeded stripped them of all.

105. *Thence.*] These things left by the conquerors proved a source of rapine and plunder to the prefects who succeeded.

— *Dolabella.*] A proconsul of Asia, accused by Scaurus, and condemned, for plundering the province over which he presided.

— *Antony.*] C. Antonius, a proconsul of Achaia, likewise condemned for plundering the province.

106. *Sacrilegious Verres.*] The plunderer of Sicily, who spared not even sacred things. The province prosecuted him, and, Tully undertaking the cause, he was condemned and banished. Vid. Cic. in Verrem.

Occulta spolia, et plures de pace triumphos.

Nunc sociis juba pauca boum, et grex parvus equarum;

Et pater armenti capto eripietur agello:

Ipsi deinde Lares, si quod spectabile signum,

110

Si quis in ædiculâ Deus unicus: hæc etenim sunt

Pro summis; nam sunt hæc maxima. Despicias tu

Forsitan imbelles Rhodios, unctamque Corinthum:

Despicias merito: quid resinata juvenus,

Cruraque totius facient tibi lævia gentis?

115

Horrida vitanda est Hispania, Gallicus axis,

Illyricumque latus. Parce et messoribus illis,

Qui saturant urbem, circo, scenæque vacantem:

Quanta autem inde feres tam diræ præmiâ culpæ,

Cum tenues nuper Marius discinxerit Afros?

120

107- *Hidden spoils.*] Which they kept, as much as they could, from public view; not daring to expose them, as was usual by fair conquerors in their triumphs.

— *More triumphs, &c.*] Than others did from war.—*q. d.* They got a greater booty, by stripping the poor associates, now at peace, and in amity with Rome, than the conquerors of them did, when they subdued them by open war.

109. *The father of the herd, &c.*] Mr. Stepney, in his poetical translation of this passage, has well expressed the sense of it; viz.

— our confederates, now,
Have nothing left but oxen for the plough,
Or some few mares reserv'd alone for breed;
Yet, lest this provident design succeed,
They drive the father of the herd away,
Making both stallion and his pasture prey.

110. *The very household gods, &c.*] These plunderers of the provinces are so merciless and rapacious, that they refrain not even from the lares, or little images, of those tutelar deities which were placed in people's houses; and, particularly, if any of these struck their fancy, as a handsome, well-wrought image—spectabile signum. Nay, though there were but one single image, they would take even that. See AINSW. Lar.

112. *For chiefs.*] Pro summis, *i. e.* viris.—*q. d.* These sacrilegious depredations are for Roman chiefs to commit, because they are the most enormous (maxima, the greatest) crimes of all—(scelera understood)—such as no others would be guilty of.

Other senses are given to this passage; but the above seems best to agree with the poet's satire on the Roman chiefs, who plundered the conquered provinces after their alliance with Rome.

113. *The weak Rhodians.*] A people infected with sloth and effeminacy. See sat. vi. 295.

— *Anointed Corinth.*] So called from its luxury and use of perfumed ointments—a sure sign of great effeminacy.

You may safely, and indeed with good reason, despise such peo-

Hidden spoils, and more triumphs from peace.

Now the associates have a few yokes of oxen, and a small herd of mares,
And the father of the herd will be taken away from the captured field.

Then the very household gods, if any remarkable image, 110

If any one single god be in the small shrine. But these (crimes) are

For chiefs, for these are greatest.—You may despise,

Perhaps, the weak Rhodians, and anointed Corinth :

You may deservedly despise them : what can an effeminated youth,

And the smooth legs of a whole nation do to you ? 115

Rough Spain is to be avoided, the Gallic axis,

And the coast of Illyria : spare also those reapers

Who supply the city, intent upon the circus, and the theatre.

But how great rewards of so dire a crime will you bring from thence,

Since Marius has lately stripp'd the slender Africans ? 120

ple as these ; for you have nothing to fear, either from their resistance, or from their revenge.

114. *An effeminated youth.*] A race of youth, or young men, wholly sunk into effeminacy. *Resinata juventus*—literally, the youth (of Corinth) who are resined—*i. e.* bedaubed all over with perfumes and essences of aromatic resins or gums. See *AINSW.* *Resinatus.*

115. *Smooth legs, &c.*] It was customary for the delicate young men to remove, as much as possible, the hair which grew on their limbs, and indeed from every part of the body, to make them lovely in the eyes of their beastly paramours. The poet here means, that an oppressive governor could have nothing to fear from such people as these, who could not have spirit, or courage enough, to attempt any resistance.

116. *Rough Spain.*] Then a hardy and brave people, who would not tamely submit to injuries done them by the Roman prefects.

— *Gallic axis.*] The Gauls fought from chariots.

117. *The coast of Illyria.*] *Latus*—lit. the side.—The Illyrians inhabited the right side of the Adriatic gulph, including Dalmatia and Slavonia ; a hardy race of people. Their country was over against Italy.

— *Those reapers, &c.*] Meaning the people of Africa, who supplied Rome with corn.

118. *The city.*] Rome.

— *Intent, &c.*] *Vacantem*—empty of all other employment, and minding nothing else but the public diversions of the circus, and of the theatres.

119. *How great rewards, &c.*] But suppose you oppress the poor Africans, what can you get by it ?

120. *Marius.*] *Priscus*, who being proconsul of Africa, pillaged the people of the province, for which he was condemned and banished. See sat. i. l. 49.

— *Stripp'd.*] *Discinxerit*—lit. ungirded—a metaphorical expression, alluding to the act of those who take away the garments

Curandum imprimis, ne magna injuria fiat
 Fortibus et miseris, tollas licet omne quod usquam est
 Auri atque argenti; scutum gladiumque relinques,
 Et jacula, et galeam: spoliatis arma supersunt.
 Quod modo proposui, non est sententia; verum 125
 Credite me vobis folium recitare Sibyllæ.

Si tibi sancta cohors comitum; si nemo tribunal
 Vendit acersecomes: si nullum in conjugè crimen;
 Nec per conventus, et cuncta per oppida curvis
 Unguibus ire parat nummos raptura Celæno; 130
 Tunc licet a Pico numeres genus; altaque si te
 Nomina delectent, omnem Titanida pugnam
 Inter majores, ipsumque Promethea ponas:
 Dé quocunque voles proavum tibi sumito libro,
 Quod si præcipitem rapit ambitus atque libido, 135
 Si frangis virgas sociorum in sanguine, si te
 Delectant hebetes lasso lictore secures:

of others, and who begin by loosening the girdle by which they are fastened.

122. *The brave and miserable, &c.*] Beware of provoking such by any unwarrantable oppression; they will certainly find some way to revenge themselves. Though you pillage them of all their money and goods, yet remember they have arms left, with which they can revenge their wrong.

— *Entirely.*] Omne quod usquam—lit. every thing which (is) any where.

126. *Leaf of a Sibyl.*] The Sibyls were supposed to be inspired with knowledge of future events, which came to pass as they foretold. See sat. iii. l. 3, and note.

Don't think, says Juvenal, that I am here giving you a mere random opinion of my own—No; what I say is as true, as an oracle, as fixed as fate itself, and will certainly come to pass; therefore regard it accordingly.

127. *A virtuous set, &c.*] Cohors here signifies cohorts prætorie—those that accompanied the magistrate who went into a province. See *AINSW.* Cohors, No. 5.—*q. d.* If the persons of your retinue, who attend you as your officers and ministers within your province, are virtuous and good.

— *If no favourite, &c.*] Acersecomes was an epithet of Apollo, (Gr. ἀκέρσεκος, intonsus,) and was transferred to the smooth-faced boys, which great men kept for their unnatural purposes.

These favourites had great interest and influence with their masters, and people used to give them bribes to obtain their interference with the præfect when he sat in judgment, so as to incline him to favour their friends in his decisions.

128. *No crime be in your wife.*] It was too frequent for the governors of the provinces to be influenced by their wives in their determination of causes.

First care is to be taken, lest great injury be done
To the brave and miserable; tho' you may take away entirely every
thing

Of gold and silver, you will leave the shield and sword,
And darts, and helmet:—arms remain to the plunder'd.

What I now have proposed is not a mere opinion, but 125
Believe me to recite to you a leaf of a Sibyl.

If you have a virtuous set of attendants; if no favourite
Sells your seat of judgment; if no crime be in your wife;
Nor thro' the districts, and thro' the towns, with crooked
Talons, does she, a Celæno, contrive to go to seize money; 130

Then, you may reckon your lineage from Picus, and, if high names
Delight you, you may place the whole Titanian battle,
And Prometheus himself, among your ancestors:

Take to yourself a great grandfather from whatever book you please.
But if ambition, and lust, hurry you headlong, 135

If you break rods in the blood of the allies, if thee
Blunt axes delight, the lictor being tired,

129. *Districts.*] See AINSW. Conventus, No. 3. It being put here with oppida seems to mean those districts into which the provinces were divided, like our counties, wherein the people were summoned by the magistrate to meet for the dispatch of judicial business. In each of these the præfect held a court, something like our judges on the circuits, to try criminal and civil causes. So likewise in the cities, which were districts of themselves, like some of ours. This custom is very ancient—see 1 Sam. vii. 16. On these occasions the præfect's, or judge's wife, might attend, with no small advantage to herself, if she were inclined to extort money from the suitors, to influence her husband in their favour.

129—30. *Crooked talons, &c.*] Like an harpy, seizing on all she could get. Of Celæno, and the other harpies, read Æn. iii. l. 211—18, 245, 365, 703.

131. *Picus.*] The first king of the Aborigines, an ancient people of Italy, who incorporated themselves with the Romans. He was said to be the son of Saturn.

132. *Titanian battle.*] All the Titans, who were set in battle-array against Jupiter, these were sons of Saturn also.

133. *Prometheus himself.*] The son of Iapetus, one of the Titans, and Clymène, whom the poets feigned to have been the first former of men out of clay, and then to have animated them by fire stolen from heaven. See sat. iv. 133.

134. *Whatever book, &c.*] *i. e.* From whatever history of great and famous men you please.—*q. d.* You are welcome to this if you are yourself a worthy man and a good magistrate.

136. *Break rods, &c.*] If you break the rods, which you prepare for the allies over which you preside, on their bloody backs—*i. e.* if you cruelly torment them with scourges.

137. *The lictor, &c.*] If you delight in putting the poor people

Incipit ipsorum contra te stare parentum
 Nobilitas, claramque facem præferre pudendis.
 OMNE ANIMI VITIUM TANTO CONSPECTIUS IN SE 140
 CRIMEN HABET, QUANTO MAJOR, QUI PECCAT, HABETUR.
 Quo mihi te solum falsas signare tabellas
 In templis, quæ fecit avus; statuamque parentis
 Ante triumphalem? quo, si nocturnus adulter
 Tempora Santonico velas adoperta cucullo? 145
 Præter majorum cineres, atque ossa volucris
 Carpentis rapitur pinguis Damasippus: et ipse,
 Ipse rotam stringit multo sufflamine Consul:
 Nocte quidem; sed luna videt, sed sidera testes
 Intendunt oculos. Finitum tempus honoris 150
 Cum fuerit, clarâ Damasippus luce flagellum
 Sumet, et occursum nusquam trepidabit amici

to death, till the very axes are blunted by frequent use, and the executioner himself be tired out with the number of executions.

138. *The nobility, &c.*] So far from the nobility of your family's reflecting any honour upon you, it rises, and stands in judgment, as it were, against you, and condemns you for your degeneracy.

139. *A clear torch, &c.*] Makes your foul deeds the more conspicuous, and exposes your shame in a clearer light.

140. *Every vice.*] Such as cruelty, avarice, and the like. Pravitates animi, vitia recte dicuntur. Cic.

— *More conspicuous, &c.*] So far from deriving any sanction from high and noble birth, the vices of the great are the more blameable, and more evidently inexcusable in proportion to the greatness of their quality—their crimes are the more notorious, their examples the more malignant.

142. *Wherefore, &c.*] Jactas is here understood—Quo mihi jactas te solitum, &c.—*q. d.* “It is of very little consequence, that you, who are in the habit of forging wills, should be boasting to me your nobility—to what end, intent, or purpose, can you do it?” Quo, here, has the sense of quorsum.

143. *In the temples.*] It was usual to sign, as a witness to a will, in the temples of the gods, to put men in mind that they were obliged by religion to be true and faithful. See sat. i. l. 67, 8.

— *Your grandfather built.*] Fecit—lit. made. The piety of your ancestors reflects no honour upon you.

144. *The triumphal statue, &c.*] Which being set up in the temple, is, as it were, a witness of your villainy.

— *A nightly adulterer.*] Taking advantage of the night to conceal your deeds of darkness. See Job. xxiv. 15—17.

145. *Your temples.*] Your head and face, of which the temples are a part. Synec.

— *A Santonic hood.*] The Santones were a people of Aquitaine, a part of France, from whom the Romans derived the use of hoods, or cowls, which covered the head and face. Comp. sat. vi. l. 328, 9.

The nobility of your ancestors themselves begins to stand
 Against you, and to carry a clear torch before your shameful deeds.
 EVERY VICE OF THE MIND HAS BY SO MUCH MORE CONSPI-
 CUOUS 140

BLAME, BY HOW MUCH HE THAT OFFENDS IS ACCOUNTED GREATER.
 Wherefore to me boast yourself accustomed to sign false wills
 In the temples, which your grandfather built, and before
 The triumphal statue of your father? what, if a nightly adulterer,
 You veil your cover'd temples with a Santonic hood? 145

By the ashes of his ancestors, and their bones, in a swift
 Chariot, fat Damasippus is whirl'd along, and he,
 Himself, the consul, binds the wheel with many a drag.
 By night indeed, but the moon sees, but the conscious stars
 Fix their eyes upon him: when the time of honour is finished, 150
 Damasippus, in the clear light, the whip will
 Take, and no where tremble at the meeting of a friend

146. *By the ashes, &c.*] The poet here inveighs against the low and depraved taste of the noblemen in Rome, whose passion it was to become charioteers. The name Damasippus (from Gr. *δαμωω*, to tame, and *ιππος*, an horse) signifies an horse-tamer, and is applicable, not merely to any single person, but to all of the same taste. Damasippus, says he, drives furiously by the ashes and bones of his great progenitors; so totally uninfluenced by their examples of true greatness, as to sink into the mean character of a coachman, or charioteer. The emperor Nero affected this, and was followed in it by many, by way of paying court to him; and indeed the poet here must be understood to glance at this.

148. *Binds the wheel, &c.*] The sufflamen was what they put on the wheel of a carriage to stop or stay it, that it should not go too fast down hill, or run back when going up hill. The person who attended to put this on was some slave; but Damasippus, though consul, submits to this office himself.—*Multo sufflamine* implies his often doing this.

149. *By night, &c.*] This indeed he does in the night, when he thinks nobody sees him; but the moon and stars are witnesses of the fact, which is so degrading to a man in his situation, and which would not happen had he a due regard to his own dignity. *Testis* signifies, lit. a witness. Hence, met. that is privy to a thing—conscious.—Sat. iii. 49; and sat. xiii. 75.

150. *The time of honour is finished.*] When he goes out of office at the end of the year.

151. *In the clear light, &c.*] In open daylight he'll appear as a charioteer.

Jam senis, at virgâ prior innuet, atque maniplos
 Solvet, et infundet jumentis hordea lassis.
 Interea dum lanatas, torvumque juvenum 155
 More Numæ cædit Jovis ante altaria, jurat
 Hipponam, et facies olida ad præsepia pictas.
 Sed cum pervigiles placet instaurare popinas, -
 Obvius assiduo Syrophœnix udus amomo
 Currit, Idumææ Syrophœnix incola portæ, 160
 Hospitis affectu Dominum, Regemque salutat,
 Et cum venali Cyane, succincta lagenâ.
 Defensor culpæ dicet mihi : fecimus et nos
 Hæc juvenes. Esto ; desisti nempe, nec ultra
 Fovisti errorem. Breve sit, quod turpiter audes. 165
 Quædam cum primâ resecentur crimina barbâ.
 Indulge veniam pueris : Damasippus ad illos
 Thermarum calices, inscriptaque lintea vadit,

153. *Now old.*] And therefore grave and sedate ; yet Damasippus will feel no shame at meeting him.

— *Make a sign, &c.*] Salute him with a dexterous crack of his whip. See sat. iii. 317, 18.

154. *Loosen the trusses, &c.*] Will feed his horses himself, coachman like. Manipulum is an handful, armful, or bundle ; here we may suppose it to mean a truss of hay.

155. *Kills sheep, &c.*] When he goes to offer sacrifices, according to the rites established by Numa, the successor of Romulus, at the altar of Jupiter.

156—7. *Swears by Hippona, &c.*] Hippona (from ἵππος an horse) is the goddess he swears by, and in whose name he makes his vows. She was the goddess of horses and stables : her image was placed in the middle of the stalls, and curiously bedecked with chaplets of fresh roses.—By *et facies pictas*, we may suppose that there were other deities, of a like kind, painted on the walls of the stables.

158. *To renew the watchful taverns.*] To renew his visits, and repair to the taverns, where people sat up all night.

159. *A Syrophœnician, &c.*] A name of Syria and Phœnicia, from whence the finest perfumed ointments came, as did also those who prepared them best.

— *Wet, &c.*] Greasy by continually busying himself in his trade.

160. *Inhabitant of the Idumæan gate.*] The Idumæan gate at Rome was so called from Vespasian's and Titus's entry through it, when they triumphed over the Jews—Idumæa is a part of Syria, bordering on Judæa. This part of Rome, which was called the Idumæan gate, was probably much inhabited by these Syrian perfumers.

161. *With the affectation, &c.*] The inkeepers at Rome were

Now old, but will first make a sign, with his whip ; and trusses
 Of hay will loosen, and pour in barley to his tired beasts.
 Mean time while he kills sheep, and the fierce bullock, 155
 After the manner of Numa, before the altars of Jove, he swears by
 Hippona, and faces painted at the stinking mangers ;
 But when he pleases to renew the watchful taverns,
 A Syrophœnician, wet with a constant perfume, runs to
 Meet him, a Syrophœnician inhabitant of the Idumæan gate ; 160
 With the affectation of an host, he salutes him lord and king ;
 And nimble Cyane with a venal flagon.
 A defender of his fault will say to me, “ We also have done these
 “ things
 “ When young men.” “ Be it so—but you left off, nor farther
 “ Cherish'd your error.—Let that be short which you shamefully
 “ adventure.” 165
 Some crimes should be cut off with the first beard.
 Indulge favour to boys. Damasippus goes to those
 Cups of the hot baths, and to the inscribed linen,

very lavish of their flatteries and civil speeches to people who came to their houses, in order to engage their custom. This perfumer affects the same, in order to bespeak the custom of Damasippus, and flatters him with the highest titles that he can think of.

162. *Nimble Cyane, &c.*] The woman of the house loses no time, in setting a bottle of liquor before him. Succinctus cursitat hospes. HOR. lib. ii. sat. vi. l. 107.—Succinctus—lit. girt, trussed, tucked up, for the greater expedition.

— *A venal flagon.*] Of wine, which was sold at the tavern.

163. *A defender, &c.*] Some person may perhaps say, by way of excuse.

165. *Let that be short, &c.*] *i. e.* Stop short, and never persist in doing ill.

166. *Should be cut off, &c.*] Left off when we come to manhood.

167. *Indulge favour, &c.*] Make all proper allowance for the errors of youth.

— *Damasippus, &c.*] True, one would make every allowance for the follies of young men ; but Damasippus is of an age to know, and to do, better. See l. 169—71.

168. *Cups of the hot baths.*] The Thermæ, or hot baths at Rome, were places, where some, after bathing, drank very hard. Hence Epigrammatogr. lib. xii. epigr. 71. cited by Grangius, in his note on this passage.

Frangendos calices, effundendumque Falernum,

Clamabat, biberet, qui modo lotus eques.

A sene sed postquam nummi venêre trecenti,

Sobrius a Thermis nescit abire domum.

They also drank hot wine, while bathing, to make them sweat.

Maturus bello Armeniæ, Syriæque tuendis
 Annibus, et Rheno, atque Istro. Præstare Neronem 170
 Securum valet hæc ætas. Mitte Ostia, Cæsar,
 Mitte ; sed in magnâ legatum quære popinâ.
 Invenies aliquo cum percussore jacentem,
 Permistum nautis, aut furibus, aut fugitivis.
 Inter carnifices, et fabros sandapilarum, 175
 Et resupinati cessantia tympana Galli.
 Æqua ibi libertas, communia pocula, lectus
 Non alius cuiquam, nec mensa remotior ulli.
 Quid facias, talem sortitus, Pontice, servum ?
 Nempe in Lucanos, aut Thusca ergastula mittas. 180
 At vos, Trojugenæ, vobis ignoscitis, et quæ
 Turpia cerdoni, Volesos Brutosque decebunt.

168. *The inscribed linen.*] Alluding to the brothels, over the doors of which the entertainment which the guests might expect was set forth on painted linen. See sat. vi. l. 123, and note.

169. *Mature for the war, &c.*] Damasippus is now grown up to manhood, and ripe for entering upon the service of his country.

— *Armenia.*] In the reign of Nero, Armenia excited new and dangerous tumults.

169—70. *Rivers of Syria, &c.*] As the Euphrates, Tigris, and Orontes, which were to be well defended, to prevent the incursions of enemies into Syria.

170. *The Rhine and Ister.*] The former anciently divided Germany and France : the latter means the Danube, the largest river in Europe ; as it passeth by Illyricum, it is called the Ister. On the banks of both these rivers the Romans had many conquered nations to keep in subjection, and many others to fear.

171. *This age is able.*] Persons, at the time of life to which Damasippus is arrived, are capable of entering into the armies, which are to protect both the emperor and the empire. By Neronem any emperor may be meant—perhaps Domitian. Sat. iv. 38.

— *Send Cæsar, &c.*] *q. d.* Have you occasion, O Cæsar, for an ambassador to dispatch on business of state to Ostia, or to the coasts of the Roman provinces? Ostia was a city built by Ancus Martius, at the mouth of the river Tiber. Ostia-æ, sing. or Ostiaorum, plur.

172. *Seek your legate, &c.*] If you should choose to employ Damasippus, you must look for him in some tavern, and among the lowest and most profligate company.

175. *Makers of coffins.*] Sandapila was a bier, or coffin, for the poorer sort, especially for those who were executed.

176. *The ceasing drums, &c.*] The priests of Cybele, in their frantic processions, used to beat drums. Here is an account of one asleep on his back, perhaps dead drunk, with his drums by him quite silent. They were called Galli, from Gallus, a river in

Mature for the war of Armenia, and for defending the rivers
 Of Syria, and for the Rhine and Ister. To make Nero 170
 Safe, this age is able. Send, Cæsar, send to Ostia,
 But seek your legate in a great tavern.
 You will find him lying by some cut-throat
 Mix'd with sailors, or thieves, or fugitives,
 Among hangmen, and makers of coffins, 175
 And the ceasing drums of a priest of Cybele lying on his back.
 There is equal liberty, cups in common, not another couch
 To any one, nor a table more remote to any.
 What would you do, Ponticus, if you had such a slave ?
 You would surely send him among the Lucani, or the Tuscan work-
 houses. 180
 But you, sons of Troy, forgive yourselves, and what things
 Are base to a cobbler, will become the Volesi or Bruti.

Phrygia, in which country Cybele was peculiarly worshipped. For a description of these, see sat. vi. l. 511—16.

177. *There is equal liberty, &c.*] All are here upon one footing—they drink out of the same cup.

— *Another couch, &c.*] The Romans, at their entertainments, lay upon couches, or beds; and people of distinction had their couches ornamented, and some were raised higher than others—but here all were accommodated alike.

178. *Table more remote, &c.*] No table set in a more or less honourable place—no sort of distinction made, or respect shewn, to one more than another. They were all “Hail fellow! well met!” as we say.

179. *Such a slave, &c.*] If you had a slave that passed his time in such a manner, and in such rascally company—if such a one had fallen to your lot, what would you do with him?

180. *The Lucani.*] Lucania was a country of Italy, belonging to Naples, where the slaves were punished by being made to dig in fetters.

— *Tuscan workhouses.*] Ærgastula—places of punishment for slaves, where they were made to work in chains. These were very frequent in Tuscany.

181. *Sons of Troy.*] A sneer on the low minded and profligate nobility, who were proud of deriving their families from the ancient Trojans, who first settled in Italy. See sat. i. 100.

— *Forgive yourselves.*] Easily find out excuses for what you do.

182. *Will become the Volesi or Bruti*] By these he means the nobles of Rome, the most ancient families being derived from Valerius Volesus, who came and settled at Rome, with Tatiüs king of the Sabines, on the league of amity with Romulus.—Brutus also was a name highly revered, on account of the noble acts of some who had borne it.—Junius Brutus was the first consul after the expulsion of the kings; Domitius Jun. Brutus was one of the con-

Quid, si nunquam adeo fœdis, adeoque pudendis
 Utimur exemplis, ut non pejora supersint ?
 Consumptis opibus vocem, Damasippe, locâsti 185
 Sipario, clamosum ageres ut Phasma Catulli.
 Laureolum Velox etiam bene Lentulus egit,
 Judice me, dignus verâ cruce. Nec tamen ipsi
 Ignoscas populo : populi frons durior hujus,
 Qui sedet, et spectat triscurria patriciorum : 190
 Planipedes audit Fabios, ridere potest qui
 Mamercorum alapas. Quanti sua funera vendant,
 Quid refert ? vendunt nullo cogente Nerone,
 Nec dubitant celsi Prætoris vendere ludis.
 Finge tamen gladios inde, atque hinc pulpita pone : 195
 Quid satius ? mortem sic quisquam exhorruit, ut sit

spirators against Jul. Cæsar ; these were the chiefs of a noble family in Rome, who bore the name of Brutus.

The poet here observes, that the Roman nobility were got to such a state of shameless profligacy, that they gloried in actions and practices, which a low mechanic would have been ashamed of, and which would have disgraced even a cobbler.

183. *If we never, &c.*] *q. d.* What will you say, if after the examples which I have produced, so infamous and shameful, there should remain yet worse ?

185. *Damasippus.*] See his character, l. 147—180. At last he is supposed to have ruined himself, and to go upon the stage.

186. *The stage.*] Siparium, properly, is the curtain of a theatre : here, by synec. it denotes the theatre itself.

— *Phasma.*] Catullus wrote a play, intitled Phasma, or the Vision ; so called from Gr. *φαινομαι* appareo. Probably the work of some scribbler of that name, full of noise and rant.

187. *Velox Lentulus.*] Another of these profligate noblemen.

— *Laureolus.*] The name of a tragedy, in which the hero Laureolus, for some horrid crime, is crucified.

188. *Worthy, &c.*] Richly deserving to be crucified in earnest, for condescending to so mean a thing as to turn actor upon a public stage.

— *I being judge.*] In my opinion—in my judgment.

189. *The very people.*] Even the commonalty who attend at these exhibitions.

— *The front of this people, &c.*] The spectators are still, if possible, more inexcusable, who can impudently sit and divert themselves with such a prostitution of nobility.

190. *Buffooneries.*] Triscurria, from tris (Gr. *τεις*) three times, and scurra, a buffoon—the threefold buffooneries of persons acting so out of character.

— *Patricians.*] Noblemen of the highest rank.

191. *Barefooted Fabii.*] Planipes—an actor, or mimic, that acted without shoes, or on the plain ground.

What, if we never use so foul, and so shameful
 Examples, that worse cannot remain?
 Thy riches consumed, thy voice, Damasippus, thou hast hired to 185
 The stage, that thou mightest act the noisy Phasma of Catullus.
 Velox Lentulus also acted well Laureolus,
 Worthy, I being judge, a real cross. Nor yet can you
 Excuse the very people; the front of this people is still harder,
 Who sits, and beholds the buffooneries of patricians: 190
 Hears barefooted Fabii—who can laugh at the slaps
 Of the Mamerci. At what price they may sell their deaths
 What does it signify? they sell them, no Nero compelling,
 Nor doubt to sell them to the shows of the haughty pretor.
 But imagine the swords there, and put the stage here: 195
 Which is best? has any one so feared death, that he shou'd be

A fine piece of diversion, for the spectators to behold a man, descended from one of the first families, acting so low a part!

192. *Of the Mamerci.*] A great family in Rome, descended from Mamercus Æmilius, who, when dictator, subdued the rebels at Fidenæ.

A curious entertainment, truly, to see a descendant of this family, suffering kicks, and slaps on the face, like a merry-andrew, on a public stage, for the diversion of the people!

— *Sell their deaths, &c.*] *i. e.* Expose their persons to be put to death.—*q. d.* No matter for what price these nobles run the hazard of their lives; they do it voluntarily, therefore nobody will pity them if they be killed.—He now proceeds to satirize the noble gladiators.

193. *No Nero compelling, &c.*] Alluding to the cruelty of Nero, who commanded four hundred senators, and six hundred knights, to fight in the amphitheatre: these were excusable, for they could not help it; but this was not the case with those the poet is here writing of, who, of their own accord, exposed their lives upon the stage for hire, like common gladiators; which we may understand by *vendunt*.

194. *Nor doubt, &c.*] They make no scruple to engage in the shows of gladiators given by the pretor, who sat on high, exalted in a car, to direct and superintend the whole. See sat. x. l. 36.—They hire themselves, as it were, for this purpose.

195. *Imagine the swords, &c.*] Suppose you were to choose, put the lists for sword-playing on one hand, the stage on the other, which should you think best—which would you choose?

196. *Has any one, &c.*] Has any one known the fear of death so much, as not to risque his life in a combat, rather than to play the fool as an actor.

We are to understand the poet here to say, that it is more shameful to act upon the stage, than to fight as a gladiator, though at the hazard of life; for who would not detest to play the part

Zelotypus Thymeles; stupidi collega Corinthi?
 Res haud mira tamen, citharædo principe, mimus
 Nobilis: hæc ultra, quid erit nisi ludus? et illic
 Dedecus urbis habes: nec mirmillonis in armis, 200
 Nec clypeo Gracchum pugnantem, aut falce supinâ,
 (Damnât enim tales habitus, sed damnât et odit,)
 Nec galeâ frontem abscondit: movet ecce tridentem,
 Postquam libratâ pendentia retia dextrâ
 Nequicquam effudit, nudum ad spectacula vultum 205
 Erigit, et totâ fugit agnoscendus arenâ.
 Credamus tunicæ, de faucibus aurea cum se

of the cuckold Latinus, the jealous husband of Thymele, or be a fellow-actor with that stupid fellow Corinthus—a low mimic and buffoon.

197. *Thymele.*] See sat. i. l. 36, and note.

198. *Prince a harper.*] No wonder a nobleman, born under the reign of Nero, who turned actor and harper himself, should be influenced by, and follow the example of the emperor.

The poet is here shewing the mischief which accrues from the evil example of princes. So before, sat. vi. 616.

199. *After these things, &c.*] After this, what can you expect, but that it should become a general fashion, and that nothing should be found, in the polite world, but acting plays and prize-fighting. *Ludus* signifies both.

— *There.*] *i. e.* In that manner of employment, so unworthy the nobility of Rome, you have Gracchus, &c.—Some read *illud*, agreeing with *dedecus*—*q. d.* You have Gracchus, that disgrace, &c.

200. *The disgrace, &c.*] A severe rebuke of Gracchus, a nobleman of one of the greatest families in Rome, who debased himself, to the scandal of even the city itself, in fighting upon the stage. Juvenal censures him for three enormities at once.

1st. For his baseness in such a condescension.

2ndly. For his impudence, in not choosing an habit which might have disguised him.

3rdly. For his cowardice in running away, and meanly shewing himself to the people to obtain their favour.

— *Gracchus.*] See sat. ii. 143, &c.

— *Mirmillo.*] There were two sorts of gladiators among the Romans, which had different names according to the arms and habit which they appeared in. One fought with a sword, or falchion, shaped like a scythe (falce) in his right hand, a target on his left arm, and an helmet on his head; he was called Mirmillo, (from *μυρμιλος*, an ant, which is covered with scales like armour. See ANSW.) or Secutor: the other wore a short coat without sleeves, called tunica; a hat on his head; he carried in his right-hand a javelin, forked like a trident, called fuscina; on his left arm a net, in which he

Jealous of Thymele ; the colleague of stupid Corinthus ?

Yet it is not surprising, when the prince is a harper, that the noble
Is a mimic : after these things, what will there be but a play ? and
there

You have the disgrace of the city : Gracchus, neither in the arms of
a Mirmillo, 200

Nor fighting with the shield, or held up scythe,

(For he condemns such habits, but he condemns and hates them,)

Nor hides his forehead with an helmet ; behold he moves a trident,

After the nets, hanging from his balanced right-hand,

He has cast in vain, his countenance naked to the scaffolds 205

He erects, and flies to be acknowledged over the whole arena.

Let us trust to his tunic, since a golden wreath from his jaws

endeavoured to catch his adversary, and from thence was called Re-
tarius. Sat. ii. l. 143, note.

Now Gracchus did not take the arms of the Mirmillo, which would
have covered him from being so easily known, but took the habit of
the Retarius, and impudently exposed his person to the knowledge
of the beholders.

203. *A trident.*] The fuscina. See note on l. 200.

204. *After the nets, &c.*] It was the play of the Retarius to throw
his net over the Mirmillo, and so, confining him, to have him in his
power: to this end he took the best aim he could, balancing the net
as exactly as possible, that it might cover his mark. But Gracchus
missed it, and then fled to escape his antagonist.

205. *The scaffolds.*] Spectacula—the scaffolds on which the spec-
tators sat to behold the shows. Spectaculum sometimes signifies a
beholder. AINSW. No. 4.

206. *Acknowledgea, &c.*] Be known by the spectators, that, seeing
who he was, they might not make the signal for his being put to death,
as a bad and cowardly gladiator. See sat. iii. l. 36, note 2.

— *Arena.*] Literally, signifies sand ; but, by metonymy, the
part of the ampitheatre where the gladiators fought, because strewed
with sand, to keep them from slipping, and to drink up the blood.
See sat. ii. l. 144.

207. *Trust to his tunic.*] The Retarius wore a sort of coat with-
out sleeves, called tunica—hence Gracchus is called tunicatus. Sat. ii.
143.—his was so rich and magnificent, as plainly to shew what he
was. Some, instead of credamus read cedamus, let us yield—*i. e.* to
the evidence of his habit, to prove his rank.

— *Since, &c.*] Cum—here used as quandoquidem—forasmuch
as—seeing that.

— *A golden wreath.*] The spira was a band, or twisted lace,
which was fastened to the hat, and tied under the chin, to keep it
upon the head. This band, or lace, also, being of gold, plainly
shewed that he was no common gladiator.

Porrigat, et longo jactetur spira galero.

Ergo ignominiam graviorem pertulit omni
Vulnere, cum Graccho jussus pugnare secutor.

210

Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni ?

Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus.

Par Agamemnonidæ crimen; sed causa facit rem
Dissimilem: quippe ille Deis auctoribus ultor

215

Patris erat cæsi media inter pocula: sed nec
Electræ jugulo se polluit, aut Spartani

Sanguine conjugii: nullis aconita propinquis

Miscuit: in scena nunquam cantavit Orestes:

220

Troïca non scripsit. Quid enim Virginius armis

———— “ See,

“ His coat and hat-band shew his quality.”

STEPNEY.

208. *Stretches itself, &c.*] Being untied, hangs down on each side of his face—porrigat de faucibus—loosely from the hat, or cap, which, having an high crown, appeared of a considerable length from the base to the top—longo galero.

—— *Is tossed.*] Blown to and fro by the air, in his running from the Mirmillo.

209. *The Secutor.*] Or follower.—The Mirmillo was so called from his following the Retiarius to kill him, after the latter had missed with his net, unless his life were begged.

—— *An heavier ignominy, &c.*] The gladiator who fought with so inexperienced and cowardly a fugitive, got more dishonour in fighting with him, though he overcame him, than if he had himself received a wound from a brave and experienced antagonist.

211. *If free suffrages, &c.*] If the people were allowed to give their votes freely. See sat. x. 77—81.

212. *Seneca to Nero.*] Lucius Seneca, uncle to Lucan the poet, and appointed tutor to Nero by Agrippina, who recalled him from banishment. He was an orator, poet, philosopher, and historian. He was put to death by Nero—*q. d.* Who is so lost to all sense of virtue—who so abandoned, as even to doubt whether he should prefer Seneca to Nero ?

213. *For whose punishment.*] *i. e.* For Nero's.

213—14. *Not one ape, &c.*] A parricide, by the Roman law, was sewn up in a sack, with a cock, a serpent, an ape, and a dog, and thrown into the sea.

The poet means, that Nero's many parricides deserved more than one death.

215. *Of Orestes.*] Agamemnonidæ, the son of Agamemnon and Clytemnestra.

—— *Crime equal.*] He slew his mother, and therefore was a parricide as well as Nero, who slew his mother Agrippina, by whose means he got the empire.

Stretches itself, and is tossed from his long cap.

Therefore the Secutor bore an heavier ignominy than any

Wound, being commanded to fight with Gracchus.

210

If free suffrages were allowed the people, who is so

Lost, as that he should doubt to prefer Seneca to Nero?

For whose punishment there ought not to be prepared

One ape, nor one serpent, nor one sack.

The crime of Orestes was equal; but the cause makes the thing 215

Unlike, for he, the gods being commanders, was the avenger

Of a father slain in the midst of his cups: but he neither

Polluted himself with the throat of Electra, nor with the blood

Of Spartan wedlock: poison for none of his relations

Did he mix. Orestes never sang upon the stage:

220

Never wrote Troïcs: for what ought Virginius with his arms

215. *The cause makes, &c.*] The occasion and the motive from which Orestes acted were very different from that of Nero, and therefore make a great difference as to the act itself.

216. *Was the avenger, &c.*] Orestes killed his mother Clytemnestra, because she, with her paramour Ægysthus, had murdered his father Agamemnon; therefore Orestes might be looked upon as a minister of divine justice, to execute the vengeance of the gods, and to act, as it were, by their command.

217. *In the midst of his cups.*] Homer—Odys. δ. and λ.—is of Juvenal's opinion, that Agamemnon was slain at a banquet, when he little expected such treatment.

Homer, as well as Juvenal, justifies this revenge, as being undertaken by the advice of the gods.

218. *Throat of Electra.*] Orestes did not kill his sister Electra, as Nero did his brother Britannicus. HOR. lib. ii. sat. iii. l. 137—40.

219. *Spartan wedlock.*] He did not kill his wife Hermione, the daughter of Menelaus king of Sparta, as Nero murdered his wives Octavia, Antonia, and Poppæa.

— *Poison for none, &c.*] As Nero did for his brother Britannicus, and for his aunt Domitia.

220. *Never sang, &c.*] Orestes, (see sat. i. l. 5, note,) mad as he was, never sang upon the stage, as Nero did, who not only sang upon the theatre among the ordinary comedians, but took a journey to Greece, on purpose to try his skill among the most famous artists, from whom he bore away the garland, and returned to Rome in triumph, as if he had conquered a province.

221. *Never wrote Troïcs.*] Nero had also the vanity of being thought a good poet, and made verses on the destruction of Troy, called Troïca; and, it is reported, that he set Rome on fire, in order to realize the scene better. It is also said, that he placed himself, dressed in a theatrical habit, on an eminence in Rome, and sang a part of his Troïca to his harp, during the conflagration.

— *What ought Virginius, &c.*] Nero's monstrous frolics and

Debuit ulcisci magis, aut cum Vindice Galba?
 Quid Nero tam sævâ, crudâque tyrannide fecit?
 Hæc opera, atque hæ sunt generosi principis artes,
 Gaudentis fœdo peregrina ad pulpita cantu 225
 Prostitui, Graiæque apium meruisse coronæ.
 Majorum effigies habeant insignia vocis,
 Ante pedes Domiti longum tu pone Thyestæ
 Syrma, vel Antigones, seu personam Menalippes,
 Et de marmoreo citharam suspende colosso. 230
 Quis, Catilina, tuis natalibus, atque Cethegi
 Inveniet quicquam sublimius? arma tamen vos
 Nocturna, et flammæ domibus templisque parâstis,
 Ut Braccatorum pueri, Senonumque minores,

cruelties could not but make the people weary of his government. Virginius Rufus, his lieutenant-general in Gaul, by the assistance of Junius Vindex, (a nobleman of that country,) soon persuaded the armies under his command to fall from their allegiance, and solicited Sergius Galba, lieutenant-general in Spain, to do the like, by offering him the empire in favour of mankind, which he at last accepted, upon intimation that Nero had issued secret orders to dispatch him, and marched, with all the forces he could gather, towards Rome. Nero, not being in a condition to oppose such troops, fell into despair, and endeavoured to make his escape; he put himself in disguise, and crept, with four attendants only, to a poor cottage, where, perceiving he was pursued, as a sacrifice to public vengeance, and fearing to fall into the hands of the people, with much ado he resolved to stab himself.

223. *What did Nero, &c.*] What, among all his acts of cruelty and tyranny, has he ever done worthy a prince?—what has he achieved by them?—or, indeed, what beside these can be said of him.

224. *These are the works, &c.*] If you ask me, says an answerer, I will tell you all that can be said of him;—*viz.* That it was his delight to prostitute the dignity of a prince, to the meanness of a common fiddler, by exposing himself on the public stages of Greece—that, instead of glorying in real crowns of triumph, his ambition was to get a garland of parsley (the reward of the best fiddler) in the Nemæan games, from the Grecian music-masters.—These games were celebrated to the memory of Archemorus, the young son of Lycurgus.

227. *“Let the statues,” &c.*] As such were your exploits, O Nero, and you have no other trophies wherewith to ornament the statues of your ancestors, let the parsley-crown, which you won by singing, be placed before them. Insigne—*plur. insignia*—signifies all marks and tokens of honour, such as crowns, robes, &c.

228. *“Of Domitius.”*] Thy grandfather and father, both of which were named Domitius. His father was Caius Domitius Ahenobarbus, consul, and afterwards governor of Transalpine Gaul; he was slain in the war with Pompey.

Rather avenge, or Galba with Vindex ?

What did Nero in a tyranny so savage and bloody ?

These are the works, and these the arts of a noble prince,
Rejoicing, with shameless song, on foreign stages to be 225
Prostituted, and to have deserved the parsley of a Grecian crown.

“ Let the statues of your ancestors have the tokens of your voice,

“ Before the feet of Domitius do thou place the long garment

“ Of Thyestes ; or of Antigone ; or the mask of Menalippe ;

“ And suspend an harp from a marble colossus.” 230

Who, Catiline, will find out any thing more noble than your birth,
Or than that of Cethegus ? but yet, nocturnal

Arms, and flames, for the houses and temples ye prepared,

As sons of the Gauls, or the posterity of the Senones,

229. “ *Of Thyestes ; or of Antigone.*”] *i. e.* The dress which you wore when you played in the tragedies so called. *Syrma*, a long garment which tragic players used.

— “ *The mask of Menalippe.*”] The mask which you wore when you acted the part of Menalippe, the sister of Antiope, queen of the Amazons, in the comedy of Euripides, written on her story. She was taken captive by Hercules, and given Theseus to wife.

230. “ *Suspend an harp,*” &c.] Nero, according to Pliny, erected a colossal statue of Augustus, one hundred and ten feet high, (according to Suetonius, one hundred and twenty). Suetonius, *de Ner.* ii. 10. says, that Nero honoured highly a harp that was given him by the judges, (in his contest with the Grecian musicians,) and commanded it to be carried to the statue of Augustus. This the poet alludes to in this place.

The apostrophe to Nero, in the above four lines, is conceived with much humour, and at the same time with due severity—these are greatly heightened by the ironical use of the word *in ignia*, l. 227.

231. *Catiline.*] The conspirator, whose plots and contrivances were found out and defeated by Cicero. He was so debauched and profligate, that his name is frequently used to denote the vilest of men.—So Juvenal, *sat.* xiv. 41, 2.

— Catilinam

Quocunque in populo videas, quocunque sub axe.

Yet he was well born.

232. *Cethegus.*] Caius, one of the conspirators with Catiline, a man of senatorial dignity.

232—3. *Nocturnal arms.*] Meditated the destruction of the people of Rome by night, and armed yourselves accordingly, with torches, and other instruments of mischief.

234. *Sons of the Gauls.*] *Braccatorum.*—The Gauls were called *Braccati*, from the breeches, or trowsers, which the people of Narbonne and Provence used to wear. See *sat.* ii. 169, note.

Ausi quod liceat tunicâ punire molestâ : 235
 Sed vigilat consul, vexillaque vestra coercet.
 Hic novus Arpinas, ignobilis, et modo Romæ
 Municipalis eques, galeatum ponit ubique
 Præsidium attonitis, et in omni gente laborat.
 Tantum igitur muros intra toga contulit illi 240
 Nominis et tituli, quantum non Leucade, quantum
 Thessaliæ campis Octavius abstulit udo
 Cædibus assiduis gladio. Sed Roma parentem,
 Roma patrem patriæ Ciceronem libera dixit.
 Arpinas alius Volscorum in monte solebat 245
 Poscere mercedes alieno lassus aratro ;

234. *Senones.*] A people of the ancient race of the Celtæ, inhabiting the Lionnois in Gaul.

These people, under Brennus their general, sacked and burnt Rome, and besieged the capitol, but, by the conduct and valour of the dictator Camillus, were defeated.

235. *A pitched coat.*] Tunica molesta. This was a coat, or garment, bedaubed and interwoven with pitch and other combustibles, and put on criminals, who were chained to a post, and thus burnt alive. See AINSW. Molestus. This instrument of torture was expressed by the phrase—tunica molesta.

The emperor Nero, after charging the Christians with setting Rome on fire, publicly tortured and slew them on the stages in the day-time, and at night put tunicæ molestæ on their bodies, and lighted them up, by way of torches, in the night time. Comp. sat. i. l. 155, note 2.

236. *The consul.*] Cicero was then consul.

— *Restrains your banners.*] Under which many wicked and desperate men had enlisted : but the fury of their arms was restrained by the vigilance of the consul, who watched all their motions.

237. *New man.*] The Romans gave this name to those who were the first dignified persons of their family, and who themselves were of obscure birth. Catiline, in derision, urged this name in contempt against Cicero.

— *Arpinum.*] An ancient town of the Volsci in Italy, famous for being the birth-place of Tully.

Arpinas signifies one of Arpinum.

— *Ignoble.*] Of mean extraction.

238. *A municipal knight.*] Municipalis signified one who belonged to a town free of the city of Rome ; this was the case with Tully, who was born at Arpinum, and had been, soon after his coming to Rome, admitted into the equestrian order. Catiline called him therefore municipalis eques, in contempt.

— *Helmeted.*] Armed.—Synec. like galeatus, sat. i. 169 ; and caligatus, sat. iii. 322.

Attempting what it would be right to punish with a pitched coat : 235
 But the consul is vigilant, and restrains your banners.
 This new man of Arpinum, ignoble, and lately at Rome
 A municipal knight, puts every where an helmeted
 Safeguard for the astonished people, and labours every where.
 Therefore the gown conferr'd on him, within the walls, more fame 240
 And honour, than Octavius brought away from Leucas, or from
 The fields of Thessaly, by his sword wet
 With continual slaughters : but Rome, the parent,
 Rome set free, called Cícero the father of his country.
 Another Arpinian, in the mountain of the Volsci, used 245
 To demand wages, tired with the plough of another man ;

239. *Astonished people.*] Who were dreadfully terrified by the designs and attempts of the conspirators.

— *Labours every where.*] Bestirs himself in all quarters, for the security of the city.

I take—in *omni gente*—in this place, to mean something like *ubique gentium*, which signifies every where, in what part of the world soever.

And indeed Tully not only shewed his activity within the city, but he disposed guards and spies throughout all Italy, as well as among every tribe of the Roman people—finding out, by the Allobroges, and others, the designs of the traitors.

240. *The gown.*] His robe of office ; but here, by metonym. his prudence and wise counsels. Toga here is opposed to gladio, l. 243.

241. *Octavius.*] Cæsar, afterwards called Augustus.

— *Leucas.*] A promontory of Epirus, called also Leucate, near which Octavius Cæsar defeated Antony and Cleopatra, in a bloody naval battle.

242. *Fields of Thessaly, &c.*] Philippi, in Thessalia, where he defeated Brutus and Cassius.

244. *Rome set free.*] Delivered and set free from the dangers that threatened it, and restored to its laws and liberties, which for a while had been suspended by the public troubles.

— *Father of his country.*] This honourable title was given to Cicero, after the defeat of Catiline's conspiracy. He was the first who bore it. It was afterwards given to some of the emperors ; but much more from flattery, than because they deserved it.

245. *Another Arpinian.*] C. Marius, who also came from Arpinum, was a poor ploughman there, who hired himself out to plough the ground of others.

— *Of the Volsci.*] Arpinum was an ancient city in the country of the Volsci, now called Arpino, between Tuscany to the west, and Campania to the east.

Nodosam post hæc frangebatur vertice vitem,
 Si lentus pigrâ muniret castra dolabrâ .
 Hic tamen et Cimbro, et summa pericula rerum
 Excipit, et solus trepidantem protegit urbem. 250
 Atque ideo postquam ad Cimbro, stragemque volabant,
 Qui nunquam attigerent majorâ cadavera, corvi,
 Nobilis ornatur lauro collega secundâ.
 Plebeiz Deciorum animæ, plebeia fuerunt
 Nomina : pro totis legionibus hi tamen, et pro 255
 Omnibus auxiliis, atque omni plebe Latinâ
 Sufficiunt Dîs infernis, Terræque parenti :
 Pluris enim Decii, quam qui servantur ab illis.
 Ancillâ natus trabeam et diadema Quirini,
 Et fasces meruit, regum ultimus ille bonorum. 260
 Proditâ laxabant portarum claustra tyrannis

247. *He broke a knotty vine, &c.*] The Roman centurions used to carry a piece of tough vine-branch in their hands, with which they corrected the soldiers when they did amiss. Marius was once a private soldier, and had had the centurion's stick broke upon his head, for being lazy at his work, when set to chop with an axe the wood used in fortifying the camp against the enemy. See sat. v. 154, 5.

249. *The Cimbri.*] The Teutones and Cembri, neighbouring nations, joined their forces, and marched towards Rome, by which they struck a terror throughout Italy : but C. Marius, with Q. Catullus the proconsul, marched out against them, sustained their attack, and totally defeated them.

— *Dangers of affairs.*] When the affairs of Italy, of Rome especially, seemed to be in the utmost danger from these powerful enemies.

250. *And alone, &c.*] Though Q. Catullus was with Marius in this victory, yet Marius was the commander in chief in the Cimbrian war, therefore the whole honour of the victory was ascribed to him.— Com. l. 253.

251. *After—the crows, &c.*] And other birds of prey, which, after the battle, came to feed upon the slain. See Hom. Il. i. 5. ii. 393, et. al.—*q. d.* After the battle was ended. See sat. iv. l. 111.

252. *Greater carcasses.*] The Cimbri were, in general, men of large stature.

253. *His noble colleague.*] Q. Catullus, who had been second in command, and was of noble birth.

— *Is adorned with the second laurel.*] Received only the second honours of the day.

254. *The Decii, &c.*] These, though originally of low extraction, yet gained immortal honours, by sacrificing their lives for their country—the father in the Latin war, the son in the Hetruscan, and the grandson in the war against Pyrrhus.

255. *Whole legions, &c.*] The Romans had a superstition, that if

After this he broke a knotty vine with his head,
 If, idle, he fortified the camp with a lazy axe.
 Yet he both the Cimbri, and the greatest dangers of affairs,
 Sustains, and alope protects the trembling city. 250
 And so, after to the Cimbri, and to the slaughter, the crows
 Flew, who had never touched greater carcasses,
 His noble colleague is adorned with the second laurel.

The souls of the Decii were plebeian, their names
 Plebeian: yet these, for whole legions, and for all 255
 Our auxiliaries, and for all the Latin common people,
 Suffice for the infernal Gods, and parent Earth:
 For the Decii were of more value than those who were saved by them.
 Born from a servant maid, the robe and diadem of Romulus,
 And the fasces, that last of good kings deserved. 260
 The youths of the consul himself were opening the fastenings

their general would consent to be devoted to death, or sacrificed to Jupiter, Mars, the Earth, and the infernal Gods, all the misfortunes of his party would be transferred on their enemies. This opinion was confirmed by several successful instances, particularly two, in the persons of the Decii, father and son. The first being consul with Manlius in the wars against the Latins, and perceiving the left wing, which he commanded, give back, called out to Valerius the high priest to perform on him the ceremony of consecration, (LIVY, lib. viii.) and immediately spurred his horse into the thickest of the enemies, where he was killed, and the Romans gained the battle. His son afterwards died in the same manner in the war against the Gauls, with the like success.

257. *Suffice.*] *i. e.* To appease, and render them propitious to the Roman arms.

258. *More value, &c.*] Such men as these are to be more highly prized than all the army and people for whom they thus nobly sacrificed their lives.

259. *Born from a servant maid.*] Servius Tullius, born of the captive Oriculana. But Livy supposes her to have been wife to a prince of Corniculum, (a town of the Sabines in Italy,) who was killed at the taking of the town, and his wife carried away captive by Tarquinius Priscus, and presented as a slave to his wife Tanaquil, in whose service she was delivered of this Tullius.

— *The robe, &c.*] The ensigns of royalty are here put for the kingdom, or royalty itself—so the fasces, for the highest offices in the state. See sat. iii. 128, note.

— *Romulus.*] Called Quirinus. See sat. iii. l. 67, note on "O Quirinus."

260. *Last of good kings.*] Livy says that, with him, *justa ac legitima regna ceciderunt.*

261. *Youths of the consul, &c.*] The two sons of L. Junius Brutus, Titus and Tiberius, who, after their father had driven Tarquin, and his whole race, out of Rome, and taken an oath of the

Exulibus juvenes ipsius consulis, et quos
Magnum aliquid dubiâ pro libertate deceret,
Quod miraretur cum Coclite Mutius, et quæ
Imperii fines Tiberinum virgo natavit.

265

Occulta ad patres produxit crimina servus
Matronis lugendus: at illos verbera justis
Afficiunt pœnis, et legum prima securis.

Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis, Vulcaniaque arma capessas,
Quam te Thersitæ similem producat Achilles.

270

Et tamen, ut longe repetas, longeque revolvās
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud, quod dicere nolo.

275

Romans never more to suffer a king, entered into a conspiracy to restore the Tarquins; the sum of which was, that the gates of the city should be left open in the night-time for the Tarquins to enter; to this purpose they sent letters, under their own hands, with promises to this effect.

261. *The fastenings, &c.*] The bars of the city gates, which were to be betrayed to the Tarquins.

262. *Exiled tyrants.*] The Tarquins.

263. *Some great thing, &c.*] It would have been becoming these sons of the patriot Brutus to have stricken some great stroke, that might have tended to secure the public liberty; which, under the new government, after the expulsion of the kings, must have been in a doubtful and uncertain state—not as yet established.

264. *Mutius.*] Scævola, who, when Porsenna, king of Tuscany, had entered into an alliance with the Tarquins, to restore them by force, went into the enemy's camp with a resolution to kill their king Porsenna, but, instead of him, killed one of his guards; and, being brought before the king, and finding his error, burnt off his right hand, as a penalty for his mistake.

— *Cocles.*] Horatius, being to guard a bridge, which he perceived the enemy would soon be master of, he stood and resolutely opposed part of their army, while his own party repassed the bridge, and broke it down after them. He then threw himself, armed as he was, into the Tiber, and escaped to the city.

265. *Who swam, &c.*] Clelia, a Roman virgin, who was given to king Porsenna as an hostage, made her escape from the guards, and swam over the Tiber. King Porsenna was so stricken with these three instances of Roman bravery, that he withdrew his army, and courted their friendship.

266. *A slave.*] Vindicius, a slave who waited at table, overhearing part of the discourse among the conspirators, went strait to the consuls, and informed them of what he had heard. The ambassadors from the Tarquins were apprehended and searched; the letters above mentioned were found upon them, and the criminals seized.

Of the gates, betrayed to the exiled tyrants, and whom
Some great thing for doubtful liberty might have become,
Which Mutius, with Cocles, might admire, and the virgin
Who swam the Tiber, the bounds of our empire. 265

A slave, to be bewailed by matrons, produced their hidden crimes
To the fathers: but stripes affected them with just
Punishment, and the first axe of the laws.

I had rather thy father were Thersites, so thou art
Like Achilles, and take in hand the Vulcanian arms, 270
Than that Achilles should produce thee like Thersites.

And yet, however far you may fetch, and far revolve
Your name, you deduce your race from an infamous asylum.
Whoever he, the first of your ancestors, was,

Either he was a shepherd, or that which I am unwilling to say. 275

266. *Bewailed by matrons, &c.*] By the mothers of such of the conspirators as were put to death, as the sad cause of their destruction, by accusing them to the senate.

— *Produced.*] *Produxit*—brought out—discovered.

267. *But stripes, &c.*] The proof being evident against them, they suffered the punishment (which was newly introduced) of being tied naked to a stake, where they were first whipped by the lictors, then beheaded: and Brutus, by virtue of his office, was unhappily obliged to see this rigorous sentence executed on his own children. See *Æn.* vi. 817—23.

268. *First axe of the laws.*] *i. e.* The first time this sentence had been executed since the making of the law.

269. *Thersites.*] An ugly buffoon in the Grecian army before Troy. See *HOM.* II. 6. l. 216—22.

270. *Achilles.*] *Æacides-æ, or -is*, so called from his grandfather *Æacus*, who was the father of *Peleus*, the father of *Achilles*.

— *The Vulcanian arms.*] Or armour, that was made by *Vulcan*, at the request of *Thetis*, the mother of *Achilles*, which could be pierced by no human force.

271. *Than that Achilles, &c.*] The poet here still maintains his argument, *viz.* that a virtuous person, of low and mean birth, may be great and respectable: whereas a vicious and profligate person, though of the noblest extraction, is detestable and contemptible.

272. *However far, &c.*] *Juvenal* here strikes at the root of all family pride among the *Romans*, by carrying them up to their original.—*Revolve*, roll or trace back, for however many generations.

273. *An infamous asylum.*] *Romulus*, in order to promote the peopling of the city, in its first infancy, established an asylum, or sanctuary, where all outlaws, vagabonds, and criminals of all kinds, who could make their escape thither, were sure to be safe.

275. *Either he was a shepherd.*] As were *Romulus* and *Remus*, and, their bringer up, *Faustus*.

— *Unwilling to say.*] As the poet does not speak his own

meaning, it may not be very easy to determine it : but it is likely that he would insinuate, that none of the Romans had much to brag of in point of family grandeur, and that none of them could tell but that they might have come from some robber, or cut-throat, among the first fugitives to Rome, or even from something worse than that, if worse could be : and indeed Romulus himself, their founder, was a parricide, for he is said to have killed his brother Remus.

Thus Juvenal concludes this fine Satire on family-pride, which he takes every occasion to mortify, by shewing, that what a man is in himself, not what his ancestors were, is the great matter to be considered.

“Worth makes the man, the want of it the fellow;
“The rest is all but leather or prunello.”

POPE.

END OF THE EIGHTH SATIRE.

SATIRA IX.

ARGUMENT.

Juvenal, in this Satire, exposes and censures the detestable vice then practised at Rome. Some have thought that this is done too openly. So Farnaby—*Obscenam cinædorum et pathicorum turpitudinem acriter, at nimis aperte insectatur.* Marshall says, that on account of certain expressions in this Satire, Jul. C. Scaliger advised every man of probity to abstain from the whole work of Juvenal. But, surely, this is greatly mistaking the matter, and not adverting duly to the difference between such writers as exert their genius in the cause of vice, and so write upon it, as if they wished to recommend it to the imagination, and thus to the practice of mankind, (as Horace among the Romans, and Lord Rochester among us,) and such a writer as

SCIRE velim, quare toties mihi, Nævole, tristis
Occurras fronte obductâ, ceu Marsya victus,
Quid tibi cum vultu, qualem deprênsus habebat
Ravola, dum Rhodopes udâ terit inguina barbâ?
Nos colaphum incutimus lambenti crustula servo.
Non erat hâc facie miserabilior Crepereius
Pollio, qui triplicem usuram præstare paratus
Circuit, et fatuos non invenit. Unde repente

5

Line 1. Nævulus.] The poet, as an introduction to this Satire, in which he exposes and condemns the monstrous impurities then reigning in Rome, brings to view, as an example of their evil consequences, one Nævulus, a monster of vice, who appears in a most shabby and forlorn condition, more like an outcast than a member of civil society; ruined by those very vices by which he had thought to have enriched himself. Juvenal is supposed to have met him often, lately, in a state of the utmost dejection and misery, and now he asks him the reason of it.

2. *Marsyas.*] A Phrygian musician, who challenged Apollo, but was overcome by him, and flayed alive.

4. *Ravola.*] Some impure wretch, who, being detected with his mistress, in the situation here described, was confounded with shame at the discovery.

5. *Biscuits.*] Crustula—wafers, or such-like things; or little sweet cakes, which used to be given to children. So HOR. sat. i. l. 25, 6.

SATIRE IX.

ARGUMENT.

Juvenal, who exerted a fine genius, and an able pen, against vice, and in particular, against that which is the chief object of this Satire; in which he sets it forth in such terms as to create a disgust and abhorrence, not only of those monsters of lewdness who practised it, but also of the vice itself; so that both might be avoided by the indignant reader, and be held in the highest detestation and horror. Such were our Poet's views, in what he wrote, and therefore the plainness of his expressions he, doubtless, thought much more conducive to this desired end, as tending to render the subject the more shocking, than if he had contented himself with only touching it with the gentler hand of periphrasis, or circumlocution.

I WOULD know, why so often, Nævulus, you meet me,
Sad, with a clouded brow, like the conquered Marsyas.
What have you to do with a countenance, such as Ravola had
Discovered in his lewd commerce with Rhodope?
We give a box on the ear to a servant who licks biscuits. 5
Not more miserable than this face was Crepereius
Pollio, who ready to pay triple interest,
Went about, and found not fools.—Whence on a sudden

Ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima.

As masters fondly sooth their boys to read
With cakes and sweetmeats.

FRANCIS.

Crustula may here be understood of sweetmeats in general.

The thought seems to be—If a slave be beaten because he so far indulges his liquorish appetite, as to lick the cakes, or sweetmeats, as he brings them to table, how much more worthy of punishment are such wretches as Ravola, who indulge, without restraint, in the most shameful impurities?

6—7. *Crepereius Pollio.*] A noted spendthrift, who could not borrow any more money, though he offered triple interest for it.

8. *Went about.*] Hunting after money-lenders.

— *Found not fools.*]—Could not meet with any who would be fools enough to trust him with their money.

Tot rugæ? certe modico contentus agebas
 Vernam equitem, conviva joco mordente facetus, 10
 Et salibus vehemens intra pomœria natis.
 Omnia nunc contra: vultus gravis, horrida sicca
 Sylva comæ; nullus totâ nitor in cate, qualem
 Præstabat calidi circumlita fascia visci;
 Sed fruticante pilo neglecta et squallida crura. 15
 Quid macies ægri veteris, quem tempore longo
 Torret quarta dies, olimque domestica febris?
 Deprêndas animi tormenta latentis in ægro
 Corpore, deprêndas et gaudia: sumit utrumque
 Inde habitum facies: igitur flexisse videris 20
 Propositum, et vitæ contrarius ire priori.
 Nuper enim (ut repeto) fanum Isidis, et Ganymedem
 Pacis, et advectæ secreta palatia matris,
 Et Cererem (nam quo non prostat fœmina templo?)

10. *The knight-like slave.*] *i. e.* Though an home-born slave, yet thou didst live as jolly and happy as if thou hadst been a knight.

Verna eques was a jocose phrase among the Romans, to denote slaves who appeared in a style and manner above their condition; these they ludicrously called vernæ equites, gentlemen slaves, as we should say.—The phrase seems to be something like the French bourgeois gentilhomme—the cit-gentleman.

In Falstaff's humourous account of Justice Shallow and his servants, he says, "they, by observing him, do bear themselves like foolish justices; he, by conversing with them, is turned into a justice-like serving man."

11. *Witticisms, &c.*] Pomœrium (quasi post murum) was a space about the walls of a city, or town, as well within as without, where it was not lawful to plough or build, for fear of hindering the defence of the city—hence, meton. a limit, or bound.

By witticisms born, or brought forth, within the pomœria, or limits of the city, Juvenal means those of a polite kind, in contradistinction to the provincial, coarse, low-born jests of the common slaves. Hence urbanitas, from urbs, a city, means courtesy, civility, good manners, or what we call politeness.

13. *Of dry hair.*] Instead of your hair being dressed, and moistened with perfumed ointments, it now stands up, without form or order, like trees in a wood.

14. *Warm glue.*] This viscus was a composition of pitch, wax, resin, and the like adhesive ingredients, which, being melted together and spread on a cloth, were applied warm to those parts of the body where the hair grew. After remaining some time, the cloth, which had been rolled round the part in form of a bandage, was taken off, bringing away the hair with it, and leaving the skin smooth. This practice was common among the wretches whom the poet is here satirizing.

So many wrinkles? certainly, content with little, you acted
 The knight-like slave, a facetious guest with biting jest, 10
 And quick with witticisms born within the limits of the city.
 All is now contrary: a heavy countenance, a rough wood
 Of dry hair: no neatness in all your skin, such as
 A bandage of warm glue daubed about you procured;
 But your legs are neglected, and filthy with hair growing. 15
 What means the leanness of an old sick man, whom for a long time
 A fourth day parches, and a fever, long since familiar?
 You may discover the torments of a mind lurking in a sick
 Body, and you may discover joys: each habit the face
 Assumes from thence. Therefore you seem to have turned 20
 Your purpose, and to go contrary to your former life.
 For lately (as I recollect) the temple of Isis, and the Ganymede
 Of (the temple of) Peace, and the secret courts of Cybele,
 And Ceres, (for in what temple does not a woman stand for hire?)

16. *The leanness, &c.*] What is the meaning of that lean and sick appearance which thou dost exhibit? like that of an old invalid, who has long been afflicted, and consuming with a quartan ague and fever; so long, that it may be looked upon as domesticated, and as become a part of the family.

18. *You may discover, &c.*] The body is an index to the mind—a sickly, pale, languid countenance, bespeaks vexation and unhappiness within.

A cheerful, gay, and healthy look, bespeaks joy and peace.

Sorrow nor joy can be disguis'd by art;
 Our foreheads blab the secrets of our heart.

HARVEY.

20. *From thence.*] From the mind.—*q. d.* The countenance assumes the appearance of sorrow or joy, from the state of the mind.

— *Turned, &c.*] By thy sad and miserable appearance, I do suppose that some turn or change has happened, and that your former way of life is quite altered.

22. *The temple of Isis.*] See sat. vi. l. 488, and note.

— *The Ganymede, &c.*] The statue of Ganymede, in the temple of Peace, was also a place of rendezvous for all manner of lewd and debauched persons.

23. *Cybele.*] Is described in the text by the phrase *advectæ matris*, because the image of this mother of the gods, as she was called, was brought to Rome from Phrygia. See sat. iii. l. 138. and note.

24. *Ceres.*] In former times the temple of Ceres was not to be approached but by chaste and modest women; but as vice and lewdness increased, all reverence for sacred places decreased, and now even the temple of Ceres (see sat. vi. l. 50, and note) was the resort of the impure of all denominations.

Notior Aufidio mœchus celebrare solebas, 25
 (Quod taceo) atque ipsos etiã inclinare maritos.
 Næv. Utile et hoc multis vitæ genus : at mihi nullum
 Inde operæ pretium : pingues aliquando lacernas,
 Munimenta togæ, duri crassique coloris,
 Et male percussas textoris pectine Galli, 30
 Accipimus. Tenue argentum, venæque secundæ.
 Fata regunt homines. Fatum est in partibus illis
 Quas sinus abscondit : nam si tibi sidera cessant,
 Nil faciet longi mensura incognita nervi :
 Quamvis te nudum spumanti Virro labello, 35
 Viderit, et blandæ, assiduæ, densæque tabellæ
 Sollicitent : Αὐτὸς γὰρ ἐφέλκεται ἀνδρα κιναιδος.
 Quod tamen ulterius monstrum, quam mollis avarus ?
 Hæc tribui, deinde illa dedi, mox plura tulisti.
 Computat, et cevet. Ponatur calculus, adsint 40
 Cum tabulâ pueri : numera sestertia quinque

25. *Aufidius.*] Some most notorious debauchee.

It is but lately, says Juvenal, that you used to haunt all these famous abodes of lewdness and prostitution, and so to play your part, as to render yourself more noted than any body else—how comes it, Nævulus, that I perceive such a wonderful change in your looks and behaviour ?

27. *This kind of life, &c.*] Here Nævulus begins his answer to Juvenal's inquiries, and accounts for the shabby and miserable appearance which he made, by shewing what poor wages such wretches worked for, unless highly favoured by their stars.

28. *Coarse, &c.*] Pingues here means coarse, made of the wool as it came off the sheep's back, full of grease and filth ; not washed and combed, like that of which the finer cloths were made.

— *Garments.*] Lacernas here signifies cloaks to keep off the rain and wind in bad weather ; they were (like our great coats) put over the other garments, to keep them dry ; hence he calls them, in the next line, munimenta togæ—defences of the gown, or upper garment.

30. *The slay, &c.*] A weaver's slay is that part of the loom which is drawn with force against the threads of the woof, to drive them close together, and to consolidate them with the warp. The cloth here described had had very little pains taken in the making of it, and therefore was very coarse and bad. This sort of cloths was made in Gaul, and from thence carried to Rome, probably for the cheap and ordinary wear of the common people.

31. *Thin money.*] Light, not of due weight.

— *The second vein.*] In mines there are finer and coarser veins of silver ; the former, less mixed with other bodies : the latter, more : hence this is called silver—venæ secundæ, or of the second vein, being less pure, and, of course, less valuable than the other : of this the smaller and less valuable coins were made.

An adulterer; more known than Aufidius, you used to frequent, 25
And (which not to mention) to intrigue even with the very husbands.

NÆV. And this kind of life is useful to many, but I have no
Reward of my pains from thence. Sometimes coarse garments,
Defences of the gown, of an harsh and homely colour,
And badly stricken with the stay of a Gallic weaver, 30
We receive. Thin money, and of the second vein.

The fates govern men. Fate attends even our
Bodily accomplishments, for, if your stars fail you,
The greatness of these is of no service:
Tho' Virro himself should view you with the utmost 35

Desire, and kind, assiduous, and numerous letters should
Solicit:—for such a man entices others.

But what monster can be beyond an effeminate miser?—

“These things I bestowed, then those I gave, soon you received
“more.”

He computes, and sins on—“Let a reckoning be made, let the
“slaves 40

“Come with the ledger:—number five sestertiums

32. *The fates, &c.*] By putting this dogma of the Stoics into the mouth of Nævulus, the poet artfully insinuates, that many professors of stoicism, with all its austerities, practised the vice which, in this Satire, is so stigmatized. See sat. ii. l. 8—15, and notes; also sat. ii. l. 65, and note.

35. *Virro.*] We often meet with this name in sat. v. and if the same person be here meant, he was not only a very rich man, but a sensualist of the basest and most unnatural sort. I should think it most probable, that here, as in many other places, Juvenal, though he makes use of a particular name, yet means to express the whole tribe of delinquents in the same way.

—*Tho' Virro himself should, &c.*] The poet proceeds in his ridicule of the Stoicidæ, (as he calls them, sat. ii. l. 65.) supposing them to make their doctrine of fatalism subservient even to their enormous vices.

36. *Numerous letters.*] *Densæ tabellæ.*—See sat. i. 120, note on *densissima*; and sat. ii. 50, note on *tabulas*.

39. “*These things, &c.*] Here Nævulus represents Virro as upbraiding him for demanding a recompence, and computing what Nævulus had received of him from time to time.

40. “*Let a reckoning,*” &c.] “Let an account be stated between us, says Virro—let one of the slaves come with my account-book, *tabula—i. e. accepti et expensi*, my ledger-book, or journal, where my daily accounts are kept, and you'll find that you have had of me, reckoning every thing, (*omnibus in rebus*, comp. l. 39,) five sestertia (about 40*l. 7s. 1d.*) surely I owe you nothing!” See AINSW. *Tabula*, No. 5.

Omnibus in rebus; numerentur deinde labores.
 An facile et pronum est agere intra viscera penem
 Legitimum, atque illic hesternæ occurrere cœnæ?
 Servus erit minus ille miser, qui foderit agrum, 45
 Quam dominum. Sed tu sane tener, et puerum te,
 Et pulchrum, et dignum cyatho cœloque putabas.
 Vos humili asseclæ, vos indulgebitis unquam
 Cultori, jam nec morbo donare parati?
 En cui tu viridem umbellam, cui succina mittas 50
 Grandia, natalis quoties redit, aut madidum ver
 Incipit; et stratâ positus longâque cathedrâ
 Munera fœmineis tractat secreta calendis.
 Dic, passer, cui tot montes, tot prædia servas
 Appula, tot milvos intra tua pascua lassos? 55
 Te Trifolinus ager fœcundis vitibus implet,
 Suspectumque jugum Cumis, et Gaurus inanis.

42. "*My labours.*"] Labores—pains, drudgery—"now, reckon
 "these," says Nævulus, "on the other side of the account."

43. "*Is it an easy,*" &c.] Here the poet, in language too gross
 for literal translation, but well suited to his purpose, exposes the
 unnatural and horrid filthiness of that detestable vice, which it is
 the business of this Satire to lash, and to condemn, in the severest
 and most indignant terms.

46. "*Delicate,*" &c.] *q. d.* Perhaps you will represent yourself
 as so engaging, that I ought not to have expected any thing for mi-
 nistering to your pleasures.

47. "*Heaven and the cup.*] Alluding to the story of Ganymede,
 the fabled minion of Jupiter, snatched up by Jupiter from mount Ida,
 and carried to heaven, where he was made cup-bearer to the gods in-
 stead of Hebe. See sat. xiii. 43, 4. All this is ironical, and con-
 tains a most bitter sarcasm on Virro, now old and infirm, and almost
 worn out in vice.

48. "*An attendant.*"] A follower, an hanger-on, as the poor
 clients were, to rich men.—A like character is to be understood of
 the other word, cultori, which signifies a worshipper, one that makes
 court to, or waits upon another; such as cultivate, by attention and
 assiduity, the favour of great men. The Italians, at this day, use
 the phrase padron colendissimo—colendissimo padrone.

If you are so sparing of your liberality towards those who minister
 to your pleasures, you (vos, *i. e.* such as you) will hardly be gene-
 rous to those who want your charity.

49. "*On your disease.*"] Morbus, in a mental sense, denotes any
 odd humour, unreasonable passion, or vice, which may well be styled
 a disease of the mind. See sat. ii. l. 17. and l. 50.

50. "*Behold him,*" &c.] The sarcasm on Virro still continues. See
 this beautiful Ganymede, to whom you are expected to make pre-
 sents on his birth-day, such as a green umbrella to keep off the sun
 from spoiling his complexion, and amber toys and gewgaws, which

" In every thing"—" then let my labours be reckon'd—
 " Is it an easy and ready matter to engage in so much filth,
 " And to rake into the recesses of the most horrid abomination?—
 " The slave that digs the field will be less miserable.— 45
 " But truly you are delicate, and thought yourself young,
 " And beautiful, and worthy heaven and the cup.
 " Will ye ever be kind to an humble attendant, to one who makes
 " His court, who are now not ready to bestow on your disease?"
 Behold him, to whom you must send a green umbrella, to whom
 great 50
 Pieces of amber, as often as his birth-day returns, or the moist spring
 Begins : placed on a chair, both strowed and long,
 He handles secret gifts in the feminine calends.
 Say, sparrow, for whom so many mountains, so many Appulian
 Farms you keep, so many kites tired within your pastures? 55
 A Trifoline field fills you with fruitful vines,
 And the hill seen aloft at Cumæ, and empty Gaurus.

women are so fond of.—It was usual, among the Romans, to make presents on birth-days.

51. *Moist spring.*] The birth of Venus was celebrated on the calends of March, (our March 1.) They then celebrated the Matronalia, when the Roman ladies, dressed up, sat in chairs, or reclined on couches, and received presents from their admirers. This was imitated by the effeminate Virro.

52. *Placed.*] Seated, or reclined, like the women.

— *Strowed and long.*] Longa cathedra, from its form, seems to denote a couch, on which a person can recline at length—these, among the fine ladies, were usually strowed, or spread, with carpets and other ornaments, such as fine-wrought and easy pillows, &c.

53. *Handles.*] Fingers them, as we say.—I read tractat—not tractas—which last seems not to answer the cui, l. 50, or, indeed, to make sense. See BRITAN. in loc.

54. *Sparrow.*] It is said that sparrows are the most salacious of all birds—hence he gives this name to Virro.—A bitter sarcasm.

54—5. *Appulian farms.*] Appulia was reckoned the most fertile part of Italy; though mountainous and barren near the sea coast. See sat. iv. 26, 7.

55. *So many kites, &c.*] He represents Virro's estate to be so large as to tire the kites in flying over it. See PERSIUS, sat. iv. l. 26.

56. *Trifoline field.*] A part of Campania, famous for producing vast quantities of grass called trefoil, and some of the finest vines.

— *Fills you.*] Implet.—This well expresses the vast supply of wine.

57. *Seen aloft, &c.*] Mount Misennus, so called from Misenus, the companion and trumpeter of Æneas—(see ÆN. vi. 234—6.)—

Nam quis plura linit victurò dolià musto?
 Quantum erat exhausti lumbos donare clientis
 Jugeribus paucis? meliusne hic rusticus infans 60
 Cum matre, et casulis, et cum lusore catello;
 Cymbala pulsantis legatum fiet amici?
 Improbus es, cum poscis, ait; sed pensio clamat,
 Posce: sed appellat puer unicus, ut Polyphemi
 Lata acies, per quam solers evasit Ulysses: 65
 Alter emendus erit; namque hic non sufficit; ambo
 Pascendi. Quid agam brumâ spirante? quid, oro,
 Quid dicam scâpulis puerorum mense Decembri,
 Et pedibus? durate, atque expectate cicadas?
 Verum ut dissimules, ut mittas cætera, quanto 70

now Capo Miseno; it hangs, as it were, over the city of Cuma, as if it threatened to fall upon it. It was famous for good vines.

57. *Empty Gaurus.*] A mountain of Campania, near Puteoli.—Some think that the poet gives it the epithet inanis—void or empty—on account of the void parts of it, which were occasioned by numerous caverns or hollows.—Hence Holyday rendered inanis Gaurus—hollow Gaurus. This also was famous for its wine.

58. *Stops up, &c.*] Lino signifies, literally, to besmear, or daub, and is applied to the manner of stopping up the bungs or mouths of their wine vessels with pitch or plaister, in order to keep the air from the liquor. See HOR. od. xx. lib. i. l. 1—3.

— *Likely to live.*] i. e. To be very sparingly bestowed, and so to endure to a great age. Mustum signifies new wine, as it comes from the press to the cask.

59. *How much, &c.*] After mentioning the large estate of Virro, Nævulus represents it as no great matter for him to bestow a few acres on an old slave, worn out in his service.

— *The loins.*] This insinuates the horrid services which Nævulus had performed.

60. *Is it better, &c.*] The little sketch of rustic simplicity, in these two lines, is very pretty.

62. *A friend beating the cymbals.*] By this periphrasis is meant one of the Galli, or priests of Cybele. See sat. vi. l. 510—15. sat. viii. l. 176. and PERSIUS, sat. v. l. 186. They were eunuchs, and most impure in their practices. Nævulus uses the word amici here, in order to denote the infamous and intimate connexion which Virro had with one of these. Would it be better, says he, to leave a small farm, and its little appurtenances, to one of those lewd priests, that are living in sloth and plenty, than to me, your poor drudge, who have been worn out in your service?

63. “*You are impudent,*” &c.] In vain does Nævulus plead his services, in vain does he argue the case, that he may get some reward for them.—Instead of this, Virro abuses him, and calls him an impudent fellow, for asking any thing more than he has already had.

For who stops up more casks with wine likely to live?
 How much had it been to present the loins of an exhausted client
 With a few acres? Is it better that this rustic infant, 60
 With its mother and their cottage, and with the cur their playfellow,
 Should become the legacy of a friend beating the cymbals?
 "You are impudent when you ask," says he. "But rent calls out,
 "Ask:—but my only slave calls, as Polypheme's
 "Broad eye, by which crafty Ulysses escaped: 65
 "Another will be to be bought, for this does not suffice—both
 "Are to be fed. What shall I do when winter blows? what I pray,
 "What shall I say to the shoulders of my slaves in the month of
 "December,
 "And to their feet?—Stay, and expect the grasshoppers!"
 But however you may dissemble, however omit the rest, at how
 great a 70

63. "*But rent,*" &c.] *q. d.* You may call me what you please for asking, but my necessities force me to be thus importunate.—I have rent to pay—a slave to maintain—and soon must have another—these things bid me beg on.

64—5. "*Polypheme's eye.*" A giant of Sicily, and one of the Cyclops, who had but one eye, and that in his forehead, which Ulysses, by craft, put out, and escaped from him. See *Æn.* iii. l. 635—7.

q. d. As the anguish of Polypheme's wounded eye, made him roar out for revenge against Ulysses, so the wants of my poor servant make him call out upon me for a supply. Appello sometimes signifies to call upon for a thing—to dun. AINSW.

Harvey has rendered this passage:

My single boy (like Polyphemus's eye)
 Mourns his harsh fate, and weeps for a supply.

66. "*Another,*" &c.] I must purchase another slave, then I shall have two to keep; and when the cold winter pinches them, what shall I say to their naked shoulders, or to their shoeless feet, if I get nothing for myself? Shall I bid them wait the return of spring? Expectate cicadas. Meton.—Grasshoppers here stand for the time of year when they chirp, *i. e.* spring.

70. *Dissemble,* &c.] *q. d.* Dissemble as you please your sense of my deserts for what's past; nay, though you say nothing of the rest of my good services, what, if I had not been entirely devoted to you and your interest, would have become of your marriage? You know full well, that if I had not supplied your place, your wife, finding you impotent and debilitated, would have destroyed the marriage-writings—tabulas (see sat. x. l. 336, and note): nay, she was actually upon the brink of signing fresh articles with another (signabat)—but I prevented it, by my assiduous services on your behalf.

Metiris pretio, quod, ni tibi deditus essem,
 Devotusque cliens, uxor tua virgo maneret?
 Scis certe quibus ista modis, quam sæpe rogâris,
 Et quæ pollicitus: fugientem sæpe puellam
 Amplexu rapui; tabulas quoque ruperat, et jam 75
 Signabat: totâ vix hoc ego nocte redemi;
 Te plorante foris. Testis mihi lectulus, et tu,
 Ad quem pervenit lecti sonus, et dominæ vox.
 Instabile, ac dirimi cœptum, et jam pene solutum
 Conjugium in multis domibus servavit adulter. 80
 Quò te circumagas? quæ prima, aut ultimâ ponas?
 Nullum ergo meritum est, ingrâte ac perfide, nullum,
 Quo tibi filiulus, vel filia nascitur ex me?
 Tollis enim, et libris actorum spargere gaudes.
 Argumenta viri. Foribus suspende coronas; 85
 Jam pater es: dedimus quod famæ opponere possis.
 Jura parentis liabes; propter me scriberis hæres;
 Legatum omne capis, nec non et dulce caducum.
 Commoda præterea junguntur multa caducis,

The whole of this passage is to set forth the dreadful debauchery and profligacy of the times, when men, of Virro's character, could marry young women, liberorum procreandorum gratia, as it was expressed in the marriage writings, and then, to save their state of debility from being known, to prevail on their wives to throw themselves into the arms of adulterers, that they might be gotten with child, and thus prevent also the dissolution of the marriage-contract for the husband's impotency, by which they would have lost the wife's fortune, which, after the divorce, she might give to another. The 79th and 80th lines speak the frequency of such horrid deeds. Barrenness and impotency were causes of divorce among the Romans.

74. *The flying girl.*] Virro's young wife, who often attempted to elope, and was as often stopped by the blandishments of Nævulus. See sat. ii. 59, and note.

75. *Broken the tables.*] Cancelled the marriage-contract, written on thin tablets of wood, by breaking them. See sat. ii. 58, note 2.

81. *Whither, &c.*] Circumago is to turn round, or about, and here intimates the situation of a person surrounded with difficulties, as Virro is supposed to be by Nævulus, so as not to be able to answer his arguments, or, as we say in English, not to know which way to turn himself, or where to begin his defence.

84. *You bring them up.*] See Ainsw. Tollo, No. 4.

— *Books of the acts.*] The public registers, in which, by an ordinance of Servius Tullius, all children were to be set down, together with their names and time of their birth.

85. *Arguments of a man.*] Though the child be mine, yet, being born of your wife, it is registered as yours, and thus becomes an argument of your manhood.

Price do you reckon it, that, unless I had been to you a resigned,
 And a devoted client, your wife would remain a virgin?
 You certainly know by what methods—how often you asked those
 things,
 And what you promised: how often the flying girl
 I caught in my embrace; she had broken the tables, and now 75
 Was signing. I hardly redeemed this in a whole night,
 You weeping without-doors: the bed is my witness, and thou,
 Who wast thyself ear-witness of every circumstance.
 Unstable wedlock, and begun to be broken off, and almost dissolved,
 An adulterer, in many houses, has preserved. 80
 Whither can you turn?—what can you place first or last?
 Is it therefore no merit, ungrateful and perfidious, none,
 That a little son or a daughter is born to you by me?
 For you bring them up, and in the books of the acts you delight to
 publish
 Arguments of a man. Suspend garlands at your doors— 85
 You are now a father: I have given what you may oppose to report.
 You have the rights of a parent: by my means you are written heir,
 You receive all the legacy: not to say some sweet windfall.
 Moreover many conveniences are joined to windfalls,

85. *Suspend garlands, &c.*] This was usual on all festal occasions, and particularly on the birth of children.

86. *I have given, &c.*] As I have occasioned your being reputed a father, I have conferred that upon you which will stop the mouth of all scandalous reports concerning your impotency. *Dedimus* (synec.) for *dedi*; or *dedimus* may be meant to apply to the wife as well as *Nævulus*, who together had brought all this to pass.

87. *Written heir, &c.*] If a legacy were left to a single man, it was void by the Papian law; and if to a married man having no children, he could take but a part of it, the rest fell to the public treasury; but if the legatee had children, he took the whole.

88. *Windfall.*] *Caducum* was a legacy left upon condition, as of a man's having children, or the like: on failure of which it fell to some person whom the testator had substituted heir—*i. e.* the person appointed heir, in case of the failure of the condition, in the room of the first legatee.—This was something like what we call a windfall.—Metaph. from fruit blown off a tree by the wind—figuratively, a lucky chance, some estate, or profit unexpectedly come to one. PHILLIPS.

89. *Many conveniences, &c.*] Added to this, you will be entitled to many convenient privileges if I should have three children by your wife, for they will all pass for yours.—The *jus trium liberorum* exempted a man from being a guardian, a situation of much trouble, (see KENNETT, *Antiq. Rom.* book III. c. 133.) a priority in offices, and a treble proportion of corn (see *ib.* c. 30.) on its monthly distribution. These, and other conveniences, are joined—*junguntur*—*i. e.* are to be reckoned, as annexed to the contingencies which accrue to the man who has three children.

Si numerum, si tres implevero.—

———— P. Justa doloris,

90

Nævole, causa tui : contra tamen ille quid affert ?

N. Negligit, atque alium bipedem sibi quærit asellum.

Hæc soli commissa tibi celare memento,

Et tacitus nostra intra te fige querelas ;

Nam res mortifera est inimicus pumice lævis.

95

Qui modo secretum commiserat, ardet, et odit ;

Tanquam prodiderim quicquid scio : sumere ferrum,

Fuste aperire caput, candelam apponere valvis

Non dubitat. Nec contemnas, aut despicias, quod

His opibus nunquam cara est annona veneni.

100

Ergo occulta teges, ut curia Martis Athenis.

P. O Corydon, Corydon, secretum divitis ullum

Esse putas ? servi ut taceant, jumenta loquentur,

Et canis, et postes, et marmora : claude fenestras,

Vela tegant rimas, junge ostia, tollito lumen

105

E medio, taceant omnes, prope nemo recumbat :

This was where the parents lived in Rome : if they lived elsewhere in Italy, they were to have five children—if in any of the Roman provinces, seven ; otherwise they could not claim the advantages of the *jus trium liberorum*.

In all this seemingly serious remonstrance of Nævulus with Virro, the old and impotent debauchee, Juvenal most seriously lashes all such characters as are here described, with which it is plain that Rome at that time abounded.

90. *The cause, &c.*] The poet here interrupts Nævulus, by observing that, to be sure, his complaints were just ; and then, by means of Nævulus, to carry on his satire against such characters as Virro's, he demands what answer Virro could make to all this.

92. *He neglects, &c.*] The poet here shews the true spirit and temper of these wretches towards the drudges of their infamous pursuits and pleasures. When they begin to be importunate for money, and upbraid them with their services, they cast them off, and, on the least surmise of their revealing what has passed, will not scruple to assassinate them.

— *Another two-legged ass.*] *i. e.* Another poor drudge, who, like me, will be fool enough to be in the situation in which I have been.

95. *Smooth with pumice, &c.*] These effeminate wretches, in order to make their skins smooth, rubbed themselves with a pumice-stone, to take off the hair.—By this periphrasis Nævulus describes such as Virro, whose means, as well as inclination, to revenge, would make them dangerous enemies, if provoked.

96. *He who lately, &c.*] Virro, who made me privy to his secret practices, is full of fear lest I should discover them, and therefore burns with anger and hatred against me, almost as much as if I had betrayed him—therefore take care that you don't reveal what I have

If I should fill up the number, the number three.—

— JUV. The cause of your grief, Nævulus, 90
Is just. But what does he bring against it?—

NÆV. He neglects me, and seeks another two legged ass for himself.
Remember to conceal these things committed to you alone,
And silent sit within thee my complaints;

For an enemy, smooth with pumice-stone, is a deadly thing. 95
He who lately committed the secret, burns, and hates,
As if I had betray'd whatever I know: to take the sword,
To open my head with a club, to put a candle to my doors,
He doubts not. Neither contemn nor despise, that,
To these riches, the provision of poison is never dear. 100

Therefore you conceal secrets, as the court of Mars at Athens.

JUV. O Corydon, Corydon, think you there is any secret
Of a rich man? if the servants should be silent, the cattle will speak,
And the dog, and the posts, and the marbles: shut the windows,
Let curtains cover the chinks, close the doors, take the light 105
Out of the way, let all be silent, let nobody lie near:

said, for he will stick at nothing to be revenged. See sat. iii, l. 49—52, and 113.

99. *Neither contemn, &c.*] Don't make light of what I am going to say; but such rich men as Virro, if offended, never think they buy poison too dear to gratify their revenge.

101. *Conceal secrets, &c.*] *q. d.* Therefore one is forced to be as secret as the Areopagus. The judges of this court gave their suffrages by night, and in silence, by characters and alphabetical letters; and it was a capital crime to divulge the votes by which their sentence was past. See Areopagus. ANSW.

102. *O Corydon, &c.*] Juvenal humorously styles Nævulus, this paramour of old Virro, Corydon, in allusion to VIRG. Ecl. ii. 1, 2.

— *Think you, &c.*] Do you think that any thing which a man does, who is rich enough to have a number of servants, can be kept secret? If it can't be proved that the servants have been blabbing, yet every thing will be known by some means or other, however unlikely, or remote from our apprehension.

103. *The cattle, &c.*] By this and the following hyperbolical expressions, is held forth the nature of guilt, which, however secretly incurred, will yet, some how or other, especially in persons of high stations, come to be known. So the prophet Habakkuk, speaking of those who build fine houses for themselves by rapine and destruction, says, "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Ch. ii. 9—11.

A like sentiment occurs, Eccl. x. 20.

105. *Take the light, &c.*] That nobody may see what is doing.

106. *Let all be silent.*] Every thing hushed into midnight silence. Some read clament here, but surely taceant best agrees with the rest of the passage.

Quod tamen ad cantum galli facit ille secundi,
 Proximus ante diem caupo sciet, audiet et quæ
 Finxerunt pariter librarius, archimagiri,
 Carptores: quod enim dubitant componere crimen 110
 In dominos? quoties rumoribus ulciscuntur
 Baltea? nec deerit, qui te per compita quærat
 Nolentem, et miseram vinosus inebriet aurem.
 Illos ergo roges, quicquid paulo ante petebas
 A nobis. Taceant illi, sed proderere malunt 115
 Arcanum, quam subrepti potare Falerni,
 Pro populo faciens quantum Laufella bibebat.

107. *What he does, &c.*] What the rich man does in secret, under the darkness and covert of the night, will yet be known before it is quite day. Holyday has a long note on the crowing of the cock, to which I refer the reader.—Juvenal seems to be the best commentator on this *cantum galli secundi*, and directs us to understand it of the season just before the day breaks—*ante diem*, l. 108; intimating the small space of time between the act and the knowledge of it. We often meet with mention of the different times of cock-crowing, to mark different periods between midnight and day-break. Comp. Mark xiv. 30, 72. with Mark xv. 1.

Shakespeare marks an early season, after midnight, by “the first cock.” 1 Hen. IV. act ii. scene i. It is certain, however, that cocks crow, earlier or later, at different times of the year.—See Hor. lib. i. sat. i. l. 10.

108. *The next vintner.*] The taverns at Rome were not only places of public resort, but, like our coffee-houses, the marts for news of all kinds. These were opened very early, and probably were the resort of servants in great families, before their lords were stirring.

109. *The steward.*] Librarius signifies a book-writer, a transcriber—also a keeper of books of accounts.—As this is the occupation of the steward in a great family, I have yet therefore so rendered it.

— *Master-cooks.*] Or head-cooks, from Gr. *αρχος*, the principal or chief, and *μαγειρος*, a cook.

— *Carvers.*] Carptores—these were also servants in great families, whose occupation it was to help to set the dishes on the table, and then to carve for the company. See sat. v. 120—4.

We are to suppose these head servants of a rich family getting together at the tavern to take a morning whet, and there inventing lies against their master.

111. *Straps.*] Baltea—belts, or straps made of leather, with which the masters corrected their slaves—in revenge for which, there was nothing which the slaves would not invent against their masters.

112. *The streets.*] Compitum denotes a cross-way, or street where several ways meet; here the country people met together to

Yet what he does at the crowing of the second cock,
 The next vintner will know before day, and will hear what
 The steward, the master-cooks, and carvers have together
 Invented: for what crime do they hesitate to frame against 110
 Their masters? how often are straps revenged
 By rumours? Nor will there fail one who will seek thee thro' the street,
 Unwilling, and, smelling of wine, will inebriate your wretched ear.
 Therefore you should ask them, what a little before you sought
 From me: let them be silent: but they had rather betray 115
 A secret, than drink of stolen Falernan,
 As much as Laufella, sacrificing for the people, drank.

keep their wakes after they had finished their husbandry. See sat. xv. l. 42, and note. The greatest concourse of people being in such places, the fellow, here mentioned, was most likely to find somebody to tell his tale to.

113. *Unwilling.*] *i. e.* However unwilling you may be to listen to him.

— *Smelling of wine.*] *Vinosus.*—Some drunken fellow will think it a good frolick to find you out, and attack you in the street, *Comp. sat. iii. 278.*

— *Will inebriate, &c.*] The ear is metaphorically said to drink the sounds which are poured into it. *PROPERT. eleg. vi. lib. iii.*

— *Suspensis auribus ista bibam.*

And *HOR. ode xiii. lib. ii.*

Densum humeris bibit aure vulgus.

When the ear is filled and overcharged with impertinent discourse, it is said to be inebriated. The French say of a talkative person, *il m'enyvre de son caquet.*

114. *Ask them, &c.*] My being silent will do you little service, unless you could silence these slanderers.—Enjoin these to silence, as just now you did me.

116. *Stolen Falernan.*] Filched from their masters, and therefore the more delicious. See *Prov. ix. 17.*

117. *Laufella.*] A priestess of Vesta, who in celebrating the rites of the Bona Dea, together with the women worshippers, drank herself into drunken fury. See *sat. vi. l. 313—20.* Some read *Saufeia.*

— *Sacrificing.*] The verb *facio*, to do, standing singly, in this connexion, has always this sense. *VIRG. Ecl. iii. 77.*

Cum faciam vitulâ pro frugibus, ipse venito.

The word *sacra* is understood.

So *operari*, *VIRG. Geor. i. 339.*—*Lætis operatus in herbis—i. sacris operatus.* See *sat. xii. l. 92.*

So the Greek *ποιῶ*, and the Heb. *עשה*—which, in their primary sense, signify to make or do, are also used for sacrificing.

Vivendum recte, cum propter plurima, tum his
 Præcipue causis, ut linguas mancipiorum
 Contemnas : nam lingua mali pars pessima servi, 120
 Deterior tamen hic, qui liber non erit, illis
 Quorum animas et farre suo custodit, et ære.

N. Idcirco, ut possim linguam contemnere servi,
 Utile consilium modo, sed commune, dedisti :
 Nunc mihi quid suades post damnum temporis, et spes 125
 Deceptas ? FESTINAT ENIM DECURRERE VELOX
 FLOSCULUS ANGUSTÆ, MISERÆQUE BREVISSIMA VITÆ
 PORTIO : dum bibimus, dum sarta, unguenta, puellas
 Poscimus, obrepit non intellecta senectus.

P. Ne trepida : nunquam pathicus tibi deerit amicus, 130
 Stantibus et salvis his collibus : undique ad illos
 Conveniunt, et carpentis et navibus, omnes
 Qui digito scalpunt uno caput : altera major
 Spes superest, tu tantum erucis imprime dentem.

N. Hæc exempla para felicibus : at mea Clotho 135
 E Lachesis gaudent, si pascitur inguine venter.
 O parvi, nostrique Lares, quos thure minuto,

118. *Live rightly.*] This is the best way to silence slander, or to despise its malice. See 1 Pet. ii. 12; and iii. 16.

119. *Tongues of slaves.*] Comp. l. 109—11.

121. *He is worse, &c.*] The tattling of servants about the master's secrets is bad enough; but worse still is that master, who by delivering himself up to the practice of secret vices, puts himself into the power of his servants, and lives under a perpetual bondage, for fear they should discover what they know of him.

122. *Whose lives, &c.*] *i. e.* Whom he maintains and nourishes.

— *Corn.*] *Far*—signifies all manner of corn, meal, or flour; and here may stand for the food in general which the slaves ate, and for which the master paid, as for their clothes and other necessaries.

123. *NÆV. Therefore, &c.*] The poet represents Nævulus as confessing the goodness of his advice in general, but wants to know what is to be done in his particular case, who is growing old under loss of time and disappointment.

126. *The hasty little flower, &c.*] See Is. xl. 6, 7. James i. 10, 11, 1. Pet. i. 24.

128. *Chaplets, ointments, &c.*] In the midst of all our festal mirth. See HOR. lib. ii. ode vii. l. 6—8. Wisd. ii. 1—9.

130. *Fear not, &c.*] The poet, in his answer to what Nævulus had said, aggravates, if possible, his satire on the lascivious Romans, by representing Rome as the common rendezvous of the lewd and effeminate from all parts; not only of Italy, but of regions beyond the seas: the former are represented as coming in vehicles by land; the latter, in ships by sea.

One should live rightly, as on many accounts, so especially
 For these causes, that the tongues of slaves you may
 Contemn : for the tongue is the worst part of a bad servant. 120
 Yet he is worse, who shall not be free, than those
 Whose lives he preserves, both with his corn and money.

NÆV. Therefore, that I may despise the tongue of a servant,
 You have just now given useful, but common counsel :
 Now what do you persuade me to, after loss of time and hopes 125
 Deceived? for THE HASTY LITTLE FLOWER, AND VERY SHORT
 PORTION

OF A MISERABLE LIFE, HASTENS TO PASS AWAY :

While we drink, and chaplets, ointments, girls,
 We call for, old age, unperceived creeps upon us.

JUV. Fear not : you will never want a pathic friend, 130
 These hills standing and safe : from every where to them
 There come together, in chariots and ships, all
 Who scratch the head with one finger : another greater
 Hope remains, do thou only impress thy tooth on rockets.

NÆV. Prepare these examples for the fortunate ; but my Clotho 135
 And Lachesis rejoice, if I barely live by my vices.
 O my little Lares ! whom with small frankincense,

131. *These hills.*] Rome was built on seven hills, which here are put for Rome itself.

132. *There come.*] *Conveniunt*—come together, convene, meet.

133. *Who scratch, &c.*] By this periphrasis are described those unnatural wretches, who dressed their heads like women ; and who, if they wanted to scratch them, gently introduced one finger only, for fear of discomposing their hair. This phrase was proverbial, to denote such characters.

133—4. *Greater hope, &c.*] Fear not, *Nævulus*, of meeting with a pathic friend, more generous than *Virro*, among these strangers—only qualify thyself for their pleasures by stimulating food.

134. *Rockets.*] *Eruca* signifies the herb rocket. *OVID*, *Rem. Am.* 799. calls them *erucas salaces*—by which we are to suppose it an herb which had a quality of invigorating and promoting the powers of lust.—“ Only eat rockets,” says *Juvenal*, “ and fear not success : ”—a most bitter sarcasm on the visitants of Rome above mentioned, l. 132, 3.

135. *Prepare, &c.*] *i. e.* Tell these things to happier men than I am—for my part, my destinies would have me contented with a very little, glad if I can pick up enough to keep me from starving.

135—6. *Clotho—Lachesis.*] These, with *Atropos*, are the names of the three fates, or destinies, which the poets feigned to preside over the lives and deaths of mankind.

137. *Little Lares, &c.*] The *Lares*, or household gods, were

Aut farre, et tenui soleo exornare coronâ,
 Quando ego figam aliquid, quo sit mihi tuta senectus
 A tegete et baculo? viginti millia fœnus, 140
 Pignoribus positis? argenti vascula puri,
 Sed quæ Fabricius censor notet; et duo fortes
 De grege Mœsorum, qui me cervice locatâ
 Securum jubeant clamoso insistere circo?
 Sit mihi præterea curvus cælator, et alter, 145
 Qui multas facies pingat cito:—sufficient hæc.
 Quando ego pauper ero, votum miserabile, nec spes
 His saltem; nam cum pro me Fortuna rogatur,
 Affigit ceras illâ de nave petitas,

small images, placed on the hearth near the fire-side, and were supposed to be the protectors of the house and family; they were crowned with small chaplets, and cakes made of pounded frankincense, meal, and the like, were offered to them. See HOR. lib. iii. ode xxiii. ad fin. It was the custom to fix with wax their vows to the knees of these images, in order to have them granted. See sat. x. 55, and note. Therefore Nævulus is supposed to say—When shall I fix any thing—that is, present a petition, from a favourable answer to which I may be secured, in my old age, from rags, and begging with a crutch? Teges is literally a coarse rug—and baculum, a stick or walking staff.

140. *Twenty thousand interest.*] When shall I be so rich as to receive annually twenty thousand sesterces, that is, twenty sestertiums (about 156*l.* 5*s.*) for interest on money lent? The numeral nouns viginti millia must be understood to apply to sestertii, here; for applying them to sestertia, would make a sum too enormous to agree with the rest of what Nævulus is wishing for.

141. *Pledges set down.*] *i. e.* With good and sufficient sureties, set or written down in the bond, to secure the principal.

142. *Fabricius.*] It is said of C. Fabricius, that when he was censor, he accused Corn. Ruffinus of prodigality, and removed him from the senate, because he found, in his house, silver vessels of ten pounds weight, esteeming it as a notorious example of luxury. Nævulus is wishing for vascula, small vessels of pure silver, but not so small as to be below the notice of Fabricius.

143. *Herd of the Masi.*] For Mæsia, see AINSW. The Mæsians were remarkably robust, and therefore in great request at Rome, as chairmen or carriers of the sedans and litters in which the fine people rode along the streets. See sat. i. l. 64, and note.

— *Shoulders.*] Cervix—lit. means the hinder part of the neck—the neck—and sometimes, as we may suppose here, the shoulders. AINSW. Nævulus, among other things, is wishing to afford two stout Mæsians, who, by putting their shoulders under him, might carry him through the crowd at the circus, to some safe and convenient situation, where he could enjoy the diversion, at his ease and quiet, amid all the tumult and uproar of the place.

Or with meal, and a slender chaplet, I use to adorn,
 When shall I fix any thing, by which old age may be secure to me
 From the rug and staff?—Twenty thousand interest 140
 With pledges set down?—little vessels of pure silver,
 But which the censor Fabricius would note—and two strong ones
 From the herd of the Mæsi, who, with shoulders placed [under
 me]

May command me to stand secure in the noisy circus?—
 Let me have besides a skilful engraver—and another 145
 Who can quickly paint many faces:—these things will suffice.
 Since I shall be poor, a wretched wish!—Nor is there hope
 Only for these; for when Fortune is petitioned for me,
 She affixes wax, fetched from that ship,

Where on their brawny shoulders mounted high,
 While the brave youth their various manhood try, }
 I would the thrones of emperors defy. HARVEY.

144. *May command.*] Jubeant—may command, or order—implying the superior strength and power of these fellows, who could so make their way, as to place their master wherever they chose.

145. *Skilful engraver.*] *Curvus* signifies crooked—that hath turnings and windings—and this latter, in a mental sense, denotes cunning, which we often find used for skilful, in our older English. See *Exod.* xxxviii. 23, and several other places of our translation of the Bible. Some are for understanding *curvus*, as descriptive of the bending or stooping attitude, in which the engraver works at his business.

146. *Quickly paint, &c.*] An artist, who can soon paint a number of portraits, which I may hang about my house, as pictures of some great men who were my ancestors. Comp. sat. viii. l. 2, and note.

—*These things will suffice, &c.*] All this would just serve to make me as rich and happy as I could wish. Here I think this part of the subject comes to a period. *Nævulus* then recollects himself—his evil destiny occurs to his mind, and he breaks out in an exclamation on the vanity and misery of his wishes, since poverty and want are the only lot which he can expect.—This seems to unite the four last lines, with the utmost consistency and propriety.

147. *A wretched wish, &c.*] Since (quando) I am doomed to poverty by my destinies, (comp. l. 135, and note,) my wretched wishes, and all my hopes, are vain, and I cannot expect even what I have now been wishing for, much less any thing farther.

149. *She affixes wax, &c.*] *i. e.* Fortune is deaf to all petitions on my behalf. This is expressed by an allusion to the story of Ulysses, who, when sailing by Sicily, and being forewarned of the danger of listening to the Sirens on the coast, stopped his mariners' ears with wax, and so sailed by them securely. He commanded that he himself should be tied to the main-mast. HOMER, *Odyss.* xii.

Thus end the complaints of this miserable wretch! The poet has,

Quæ Siculos cantus effugit remige surdo.

150

under the character of Nævulus, strongly marked the odiousness of vice, and has set forth the bitter consequences which attend those who look for happiness and prosperity in the ways of wickedness, that they will fail in their expectations, and, at last, be consigned to the sad refuge of unavailing petitions for deliverance from that state



Which escaped the Sicilian songs, with a deaf rower.

150

of irremediable want and misery, into which they have plunged themselves, and which they find, too late, to be the sad, but just recompense of their obstinate perseverance in evil-doing.

We may see this alarming and awful subject adequately treated in the sublime words of heavenly wisdom, Prov. i. 24—31.

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